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"AN INQUIRY."

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

Can I join the Church of Rome, while my rule of faith is in the Bible? An Inquiry presented to the Conscience of the Christian Reader. By the Rev. Cæsar Malan, D. D. Pastor of the "Church of the Testimony," Geneva. Harper and Brothers, 82 Cliff street, N. York.

After a patient perusal of this work, so affectedly addressed "to the conscience of the Christian reader," I cannot exactly perceive the analogy between the question, and the answer. For, as well might the author have asked, whether, with the rule of *his* faith in the Bible, he could join the Church of England? Because, on the doctrine of ordination, he adopts a position which places him as much at variance with that branch of Protestantism as with Rome.

"The King and High Priest of the Church, did," he writes * "establish under the ceremonial law an earthly Priesthood, to which he assigned great privileges . . . . but this type of heavenly things was weak, elementary, and transient, and with all the other Levitical institutions terminated when grace and truth were manifested by the Gospel." He thus overturns, with one unsparing blow, the majesty of a hierarchy, the bishops of which, in his mind, are tyrants and usurpers; and this overturning the system of ordination as handed down to us from

* Page 72, 8. *Ordination.*

the first institution of the Christian Church, is in conformity with what *he* finds in the Bible !—" which *I* find in the Gospel."

His rule of faith, consequently, is as exclusive of a portion of Protestantism as of Catholicism: and a rule which does not work for the carrying out of all that is *true* and evangelical, may, indeed, be assumed as his guide to Calvinism, but is evidently a fallacious one in everything in opposition to Calvinism. For the bible which is the rule of the Churchman's faith teaches him a variety of orders, while the same Bible commands Dr. Malan to smile with contempt at such an arrangement, as a mere remnant of " the different *orders* of Priests and magicians of pagan Rome, and also the casts and dynasties of those of Judea and China." *

It is somewhat remarkable—and not a little inconsistent too—that the Introduction to the Inquiry should begin with a quotation from a " pious writer" of the very Church which is afterwards described as the parent of any thing but piety—and what is worse the "pious writer" was a member of the Society of Jesuits, and a Priest—the venerable Father Bourdaloue.† Pity the author had not studied the spirit of Bourdaloue more effectually—and caught some of the fervour and charity of Catholic faith from his eloquent and solid writings. And strange it appears—or does not appear—that the transition should be so abrupt and sudden from *les pensees*, to the list of authors he appends in a note, to whose authority he refers in the course of the " Inquiry." These authors all on one side, all Protestant, all anti-Catholic, such as Willet's *Synopsis papismi*, Finch's *Sketch of the Romish Controversy*, Faber's *difficulties of Romanism*, &c. Why did he not, if, indeed his sole object is to appeal " to the conscience of the reader," consult and quote some catholic writers ? why did he not state that the works he cites have been refuted over and over again, especially Faber's, which has been completely crushed under the giant stroke of the late Bishop of Aire, and the powerful erudition of Dr. Husenbeth.* This would not have suited his purpose—which was evidently, only to bring together, under a new form, and with some affectation of learning and " consience," the stale sophisms and thread-bare misrepresentations of all the anti-catholic polemics who have preceeded him.

The Rev. Doctor starts with the examination of the authority of the Bible,† which he fancies he can establish on the two-fold grounds of *historic* and *internal* evidence. Their historic evidence as far as their *authenticity* goes—is a matter concerning which there can be no more controversy than concerning the authenticity of Homer's Iliad. But, res-

* Page 73. † Page 5. In the beautiful quotation.

* The " Amicable Discussion" is unanswerable. The " Difficulties of Faberism" is stored with patristic lore, and triumphantly turns the weapons of Faber against himself. † Part 1, chap. 1. page 9.

pecting the second, or internal evidence, it is impossible for him to know which books to admit or reject on this authority. For, certainly there is less internal character of divine inspiration in the Song of Solomon, than in the book of Tobias, and yet the Protestant admits the former and rejects the latter. Bossuet the Eagle of Meaux, forced this argument unanswerably upon Claude in his Conference with that minister, remarking, that the name of God is not so much as mentioned in the entire Canticle or Song of Solomon.—Besides, the catholic has as much right to exercise his privilege in judging of *intrinsic evidence* as the Calvinist. Now, he can see all this evidence in the books rejected as apocryphal, and until some distinct tribunal from that of individual conviction from internal evidence can be heard to decide with supreme authority, he cannot see why he should yield his prerogative to the exclusive arrogation of a disciple of Calvin. And this very circumstance proves the necessity of the existence in the Church of Christ of an infallible power, to pronounce upon the canonical and uncanonical books. The reasoning which Dr. Malan puts into the mouth of the 'Collier,' is singularly simple indeed:

"I cannot," says the *mountaineer*,* "reply like a learned man, as I am but a Collier; but I will simply tell you what gives *me* the assurance that my beloved Bible is from God. First, because it has existed so long a time and does not change. Besides, those who wrote it .... and who have since printed it, and sent it all over the world, must have been moved to do so either by God or the Devil."

Simple "Colliers" have no right to pronounce on subjects they know nothing about. And infinitely more wisely would this one have acted to submit, as his ancestors did before the era of Calvin, to the decisions of the Church, "the pillar and ground of truth," than to be arguing on the abstract question of the inspiration of the Scriptures. The works of Confucius have existed for a very long time, and are they of divine authority? The Koran is not a production of yesterday, and is there in its pages any *intrinsic evidence* of truth or divine inspiration?

Still more ridiculous is his dilemna: that the Bible was spread through the world either by the Devil or by the providence of God. The same may be said of the golden book of the Mormons. Perhaps God permitted that terrible imposture for some great good—and perhaps the Devil, the Father of lies, was suffered to inspire its author with the errors it contains in order to bring about that end which heaven had in view. God, we all know, is the source from whom the Scriptures have been derived: but men may have been prompted by the Devil to change them, to reject some portion of them, to interpolate them, to mistranslate them, in order to engender schism, heresy, and vice. Thus *cornutum argumentum* does not hold between its

* Page 9.

rhetorical horns, the invulnerable principles on which the Catholic's faith is hinged. Nor is "the church of Rome above the Scriptures," but only the depositary and interpreter of them; which, unless they be subjected to her authority, may indeed, become—as they have already been made by perverse minds—"a sword for all hands; a cloud of obscurity, a forest where even atheists can entrench themselves."*

Although the word of God illumines *with its own light*, as St. Cyprian remarks, nevertheless that light would be of an equivocal nature, did not the Church of Christ bear testimony of its divine character. This testimony St. Augustine regarded as essential: for, he openly asserts, that he, for one, would not believe the Scriptures *were he not impelled thereto by the authority of the Church.* The intrinsic evidence of their inspired nature did not satisfy the penetrating and intuitive mind of that great father, whose declaration upsets all the ambiguous passages which Dr. Malan quotes from other ancient writers. This authority once admitted, what becomes of the confused reasoning of Dr. Malan regarding the "apocryphal books?" The morbid exclamation which he utters at the end of the paragraph on this subject, may be, and is daily, repeated by the Deist in reference to the whole body of inspired Scripture: "it is hard indeed, that for the exercise of my judgment in refusing these writings of men as a rule of faith, I myself must be declared accursed."* Why then, condemn the Unitarian, the Universalist, the Millerite, whose rule of faith is the Bible, and who, with that rule of faith, can no more join the "Church of the Testimony," than the 'Pastor' of that church can join the church of Rome. But this is only one of the numberless contradictions of the writer. As an example of another, he acknowledges in one page, that the "Apochrypha" were read in the churches,† and that they were quoted by St. Gregory the Great *for the edification* of the faithful‡ and on that very same page he gravely assures the reader that, poor sinner as he is, "he would blush to have composed them." The Fathers of the primitive church were, then, guilty of forcing upon the attention of the faithful readings so gross, so immoral, so repugnant to truth, that a poor sinful

* Page 10. Bellarmine, in his great work *de verbo Dei non scripto*, book iv, chap. 4, handles this subject in his masterly style, and neither Dr. Malan, nor Chemnitius has been able to refute him. The former does little else than elaborately pile up in a confused heap the old rubbish of prejudice and misrepresentation, which, a thousand times, has been swept away by our learned controvertists.

* Page 12. And yet in a late number of the "Churchman" the editor declared unequivocally that his branch of the church Catholic admits the divine inspiration of the "apochrypha"—Dr. Malan is, therefore, condemned by his own tribunal.

† On the authority of St. Augustine, without however giving the reference.

‡ *Lib. moral en Job*, 1, 19, cap. xiii.

Calvinistic minister would blush to have written them! Did not Voltaire, Tom Paine, and other Infidels allege this very argument against several of the books of universally-admitted divine inspiration? It is fearful to perceive how closely in his assault upon *one* religion the Calvinist follows the track of those who assailed *all* revelation. Our Saviour commanded us to hear the Church, under the penalty of being reputed as heathens and as publicans. Now the Church speaks with regard to the Scriptures—and if the Rev. Dr. Malan will not listen to her voice, and yield his private opinions to her decision, I cannot see that it is so very "hard" that he should fall under her excommunication, or rather that of our Divine Saviour himself.

On the subject of the Vulgate and the translation of it into the languages of different people, the Dr. becomes so ultra, that it is next to impossible to understand the drift of his pretended argument.* With one hand he strikes down to the ground the idea that the reading of the Bible; even in the Latin tongue—is permitted by the church, and with the other rears up the ruin again, and confutes himself by the testimony of the Fathers of the church. "Why" he asks, "if I be a Hungarian, for instance, and Latin be my native tongue, am I forbidden to nourish my own soul, as well as the souls of family.†" Preposterous! Without being "a Hungarian," every classical Catholic scholar hears a portion of the Bible read or chanted at the Mass, every Sunday, or even every day if he chooses, and every Catholic ignorant of the Latin tongue hears the Gospel read in his own language from the pulpit. Besides, as his sacred companion and heavenly friend at all times, he is allowed to have, and should have, for constant use, a copy of the holy Scriptures. This was authorized and recommended by the Church, assembled in the Council of Nice: and, centuries before the Reformation, we find translations of the Bible in the Gothic language, and the language of the British Isles.*

In vain, then, does Dr. Malan declaim against Rome with as much vehemence, as any of her Polemics declaim against Geneva. He seems to forget that there are many meanings derived from the controverted texts of the Bible, and that if the Catholic sees in them his theology, the Calvinist has no right to charge him with errors: the more so, as the Catholic has a double foundation for his faith; namely, the testimony of the ancient Church, and his own conviction, likewise deduced from the Sacred Scriptures, which he finds in every way conformable with the *dog-*

* See Chap. iv. and v. page 16.

† Page 16, Chap. 5.

* Ulphilas, a bishop, was the author of the Gothic version, as Socrates informs us. *Lib. IV. cap.* 33. And Veuerable Bede speaks of the British translations. *Hist. lib.* 1, cap. 1. Before the days of Wickliffe, there were English translations, as Sir Thomas More assures us. *Dialog.* iii. 14.

mata which that church proposes to his belief. We should not lose sight of that striking example of a good Catholic presented in the person of the Eunuch of Queen Candace, who was sitting in his chariot reading the Scriptures, but who acknowledged to Philip, the Deacon, that he could not understand them, unless some one should explain them to him.* Now the Church continues to perform for all nations what Philip did for the Ethiopian—she explains not merely the prophecies relating to Christ, but also the doctrine and moral code taught and promulgated by Him. Had the author of this "Inquiry" been in the place of the Eunuch, his reply to Philip would have been just the contrary of that sincere and humble convert. I desire no interpreter, would he have said, "*God has given me his Holy word*, and it is not in the power of man to take it from me,"† or, in other words, to interfere with my own private interpretation of its pages. The Catholic's reply is precisely that of the Eunuch. Who, then, is more orthodox, the Catholic or the Calvinist? or who acts more conformably to the rule of the Scriptures?

From the "popular reading of the Bible," our author plunges, of a sudden, into *medias res;* but, with too great a license in this instance, he transgresses the *non secus ac notas*, and gives a "summary of the history of the church of Rome," which, he takes it for granted, is an *intrinsic*, or rather extrinsic, evidence of her fallacy and corruption. This however, is a summary not of the history of the church, but of the abuses and crimes of some of her Popes. Liberius "fell into Arianism," therefore, how can Dr. Malan enter the church of Rome! Vigilius wore the *tiara*, men were guilty of abominations during the ninth and tenth centuries, "the senseless expeditions with the seducing title of *Crusades*" were carried on, in the church. Rome was disgraced with crime, during the twelfth centuay. In the thirteenth, "the philosophy of Aristotle was the book studied and preached to the people." In the fourteenth the king of France railed at the power of the Pope, whom he called *his great Extravagance.*" In the fifteenth, Matthew Paris, chancellor of the University of Paris, cries out: "How shall I bewail the calamities of our day?" In the sixteenth, "we see an aged Pope, regardless of his dignity or his duties, place himself at the head of his army, and enter the first through the breach into the town *he* had conquered," and this the author of the "Inquiry" styles a summary of the history of the church of Rome.*

We are not at all ignorant of the dreadful corruptions, and barbarous passions, through which the church,

* Acts of the Apostles, chap. viii.

† Page 18. Section 2. Summary &c., page 21. Much art is exhibited by the author in this chapter, and there is too, an affectation of deep investigation. But let the Calvinist study the character of his own founder and his own church.

* See pages 21, 22, 23, 24.

in her course down the stream of generations, has been compelled to pass. No Catholic ever dreamed of imputing to the Popes or clergy at any time, the prerogative of impeccability. With the venerable Baronius, he admits, while contemplating the horrors committed in the ninth and tenth centuries particularly, "hœc sunt infelicissima illa Romanæ Ecclesiæ tempora, atque omnium luctuosissima,"* Nevertheless, while the morals of individual Popes and clergymen were so barbarously depraved, we challenge Dr. Malan to adduce a single canon of any council approving vice, or vindicating error. Our church is not of yesterday: she has existed during all past times; and it is not surprising that the crimes of many of her children—as all mankind for a long time constituted her family—should have mixed themselves, like good and bad grain, with the numberless and heroical virtues of others. During the very periods of relaxation of discipline, and depravation of morals, which our author refers to, did there not flourish many glorious saints—whose sanctity was derived from the church—in which the Sacraments, the Sacrifice, and the Faith were ever maintained and practised and illustrated? On this subject, I could not do better than submit to the attention of the reader, the following sound and eloquent remarks of Moehler, taken from his great work "on Symbolism."*

"Even the fact that at all times, from our Lord and his apostles downwards, in the midst of whom a Judas was found, there has been much evil in the church, nay, that the evil seemed at times to exceed the good, cannot impair the reverence of Catholics for their church. The church, as the institution of Christ, hath never erred, hath never become wicked and never loses its energy; which is constantly evinced, though the proof may not always be so obvious to the eye. To exhibit the kingdom of God on earth, *and also to train mankind for the same*, she has had to deal with men who were all born sinners, and were taken from a more or less corrupt mass.—Thus she can never work out of the sphere of evil, nay, her destination requires her to work into the very midst of evil, and to put her renovating power continually to the test.—The Catholic Church, has, moreover, experienced a long and arduous, history; she has passed through periods of time wherein all the elements of life were unbound, and in wild uproar seemed one arrayed against the other. The anterior civilization, and the social institutions, under which Christianity had hitherto flourished, were really destroyed by savage and semi-barbarous hordes; and they were not civilized Greeks and Romans, but wild, untamed natures, who now entered into the Church, which henceforth assumed quite another form. As her priests and bishops

* Spondanus admits the same ad ann. 900. iii. It is fortunate for the "Pastor of the church of the testimony," that Calvin lived in an age of light, and that his sect had not to go through such awful times: otherwise there would have been no vestige of it now. The old bark of Peter comes out triumphantly from the gloomy deep, and is yet in full sail, on the high seas of ages, with Christ at the helm, and the Cross at the prow.

* Sec. xxxvii. *More detailed exposition of the Catholic view of the Church*, p. 347.

fall not from the skies; as she must take them out of the description of men that the age can furnish; she could indeed for a succession of centuries boast of no Clemens of Alexandria, no Origen, no Cyprian, no Basil and Gregory of Nazianzen, no Jerome and Augustine, who were trained up in all the art and science of ancient Greece and Rome, before they became priests, or anywise attached themselves to the church.—And yet it is impossible to estimate the great and splendid things which the church achieved in those troublesome times! Upon the foundation of the same doctrine, which in more flourishing ages had been developed into a systematic form, universally received, the church displayed her educating power. Nay, all the fulness of energy, which Christianity had manifesfed in the first centuries, it now again unfolded, though in quite another form; for the matter to be wrought was totally different. Under such circumstances, there sprang up from the twelfth century a variety of sects, born of yesterday, without any historical ancestry, consisting of a small number of elect, to whom was vouchsafed the privilege of dreaming a church, and who ventured to urge against the existing church that had passed through so many storms and revolutions, the reproach that *she* had failed to fulfil her destination: and with the learning which they had received from the church, they resisted her on account of the ignorance to be found within her.—Had these creations of fancy and selfishness, which they are certainly to be considered, even if we should not deny the better elements they contained, borne the burden of ages imposed on the Catholic Church, they would in the first moment have sunk back into the original nothingness, from which they had emerged.—Doubtless, examples enough can be alleged of priests, bishops and popes, who, in the most unconscionable and unjustifiable manner, have failed to discharge their duty, when it was quite in their power to bring about a reform of morals; or who, by their own scandalous conduct and lives, have extinguished the still glimmering torch, which they ought to have kindled. Hell hath swallowed them up. Avowals of this kind Catholics must not shrink from, and never have shrunk from: it would be even idle to attempt to elude them, for the Protestants themselves furnish an irrefragable proof of the state of manifold neglect into which the people had fallen during the fifteenth century. Never would a system of doctrine like theirs have sprung up, still less have obtained such wide diffusion, had individual teachers and priests been faithful to the duties of their calling. Truly, the ignorance could not have been slight, on which a system of faith, like that of the Reformers, was imposed as worthy of acceptance; and thus Protestants may learn to estimate the magnitude of the evil, which then oppressed the church, by the magnitude of the errors into which they themselves have fallen. This is the point at which Catholics and Protestants will, in great multitudes, one day meet, and stretch a friendly hand one to the other. Both, conscious of guilt, must exclaim, "We all have erred—it is the church only which cannot err; we all have sinned—the Church only is spotless on earth." This open confession of mutual guilt will be followed by the festival of reconciliation. Meanwhile, we still smart under the inexpressible pain of the wound which was then inflicted,—a pain which can be alleviated only by the consciousness that the wound has become an issue, through which all

the impurities have flowed off, that men had introduced into the wide compass of the dominions of the Church; for she herself is ever pure and eternally undefiled."

This is the language of a German Divine of profound learning, and sincere devotion to truth; and in this language every good Catholic will heartily join: while, at the same time, he would recommend to all sectarian polemics to imitate the gentle, and forgiving example presented in his admirable writings; and which forms so remarkable a contrast with the acrid and contumelious disposition evinced by the author of the "Inquiry."

Reluctant as I am to retaliate upon him with weapons similar to those which he has presumed to wield against us, still, the better to shew the disingenuous character of an author who exposes all the *scandals* he can abridge from the history of eighteen centuries—during which our church has existed; and urges these as arguments against our *doctrines*, while he carefully keeps from the public view any of the crimes by which the Reformers' lives were disgraced—the better, I say, to exhibit this *ruse* of an enemy who appeals to the consciences of Christians, I feel myself bound to bring before the reader a picture of Luther and Calvin, which will no doubt astonish him. And if the Reformation is to be judged by the criterion according to which Dr. Malan condemns "the Church of Rome" namely, from the vices of some of her heads and princes, I leave the sentence to every candid mind. Luther bears testimony of himself, that "while a Catholic, he passed his life "in austerities, in watchings, in fasts, "and praying, in poverty, chastity, "and obedience."* When once reformed, that is to say, another man, he says that: "To the best of my "judgment, there is neither emperor "nor King, nor Devil, to whom I "would yield; no, I would not yield "even to the whole world."†

"He was so well aware of his im-"morality, as we are informed by his "favourite disciple, that he wished "they would remove him from the "office of preaching."‡

His timid companion acknowledges that he had received blows from him, *ab ipso colaphos accepi.*||

"I tremble," (wrote he to the same friend,) "when I think of the pas-"sions of Luther; they yield not in "violence to the passions of Her-"cules."§

"This man," (said one of his co-temporary reformers,) "is absolute-"ly mad. He never ceases to com-"bat truth against all justice, even "against the cry of his own con-"science."¶

"He is puffed up with pride and "arrogance, and seduced by Satan."**

"Yes, the Devil has made himself "master of Luther, to such a degree, "as to make one believe he wishes

* Tom. v. *In cap. I. ad Galat.* v. 14.
† Idem. *Resp. ad Maleg. Reg. Aug.*
‡ Sleid. Book II. 1520.
|| Mel. Letters to Theodore. § Ibid.
¶ Hospinian. ** Œcolampadius.

"to gain entire possession of him."*

"I wonder more, O Luther," wrote Henry VIII. to him, "that "thou art not, in good earnest, asham- "ed, and that thou darest to lift up "thy eyes either before God or man, "seeing that thou hast been so light "and so inconstant as to allow thy- "self to be transported by the insti- "gation of the devil to thy foolish "concupiscences. Thou, a brother "of the order of St. Augustine, "hast been the first to abuse a con- "secrated nun; which sin would have "been, in times past, so rigorously "punished, that she would have been "buried alive, and thou wouldst have "been scourged to death. But so far "art thou from correcting thy fault, "that moreover, shameful to say, thou "hast taken her publicly to wife, "having contracted with her an in- "cestuous marriage and abused the "poor and miserable . . . . . to the "great scandal of the world, the re- "proach and opprobrium of thy coun- "try, the contempt of holy matrimo- "ny, and the great dishonor and injury "of the vows made to God. Finally, "what is still more detestable, in- "stead of being cast down and over- "whelmed with grief and confusion, "as thou oughtest to be, at thy in- "cestuous marriage, O miserable "wretch, thou makest a boast of it, "and instead of asking forgiveness "for thy unfortunate crime, thou "dost incite all debauched religious, "by thy letters and thy writings, to "do the same."†

'God, to punish that pride of Lu- 'ther, which is discoverable in all his 'works,' says one of the first sacra- mentarians, 'withdrew his spirit from 'him, abandoning him to the spirit of 'error and of lying, which will al- 'ways possess those who have fol- 'lowed his opinions, until they leave 'them.'*

'Luther treats us as an execrable 'and condemned sect, but let him 'take care lest he condemn himself 'as an arch-heretic, from the sole 'fact, that he will not, and cannot 'associate himself with those who 'confess Christ. But how strangely 'does this fellow let himself be car- 'ried away by his devils! How dis- 'gusting is his language and how full 'are his words of the devil of hell! 'He says that the devil dwells now 'and forever in the bodies of the 'Zuinguians; that blasphemies ex- 'hale from their insatanized, super- 'satanized and persatanized breasts; 'that their tongues are nothing but 'lying tongues, moved at the will of 'Satan, infused, perfused and trans- 'fused with his infernal poison?— 'Did ever any one hear such lan- 'guage come out of an enraged de- 'mon?'†

'He wrote all his works by the 'impulse and the dictation of the 'Devil, with whom he had dealing, 'and who in the struggle seemed to 'have thrown him by victorious ar- 'guments.'‡

'It is not an uncommon thing,'

* Zuinglius. † In Horim. p. 299.

* Conrad Reis. *Upon the Lord's Supper*, B 2.

† The Church of Zurich, *against the Confession of Luther*, p. 61. ‡ Ibid.

said Zuinglius, 'to find Luther contradicting himself from one page to another . . . . .;* and to see him in the midst of his followers, you would believe him to be possessed of a phalanx of devils.'†

Erasmus, the most learned man of his age, he who has been called the pride of Holland, the love and delight of Great Britain, and of almost every other nation,‡ wrote to Luther himself: "All good people lament and groan over the fatal schism with which thou shakest the world by thy arrogant, unbridled, and seditious spirit."‖

'Luther,' says Erasmus again, 'begins to be no longer pleasing to his disciples, so much so that they treat him as a heretic, and affirm, that being void of the spirit of the Gospel, he is delivered over to the deliriums of a worldly spirit.'§

'In very truth, Luther is extremely corrupt,' said Calvin;¶ 'would to God he had taken pains to put more restraint upon that intemperance which rages in every part of him! would to God he had been attentive to discover his vices.'**

'Calvin says again, that 'Luther had done nothing to any purpose . . . . . that people ought not to let themselves be duped by following his steps and being half-papist; that it is much better to build a church entirely afresh . . . . .'* Sometimes, it is true, Calvin praised Luther so far as to call him 'the restorer of Christianity.'† He protested however, against their honoring him with the name of Elias. His disciples afterwards made the same protestation. 'Those,' said they, 'who put Luther in the rank of the prophets, and constitute his writings the rule of the Church of Christ, and expose themselves and their churches to the ridicule and cutting reproaches of their adversaries.'‡

'Thy school,' replied Calvin to Wesphal the Lutheran, 'is nothing but a stinking pig-stye . . . . .; dost thou hear me, thou dog? dost thou hear me, thou madman? dost thou hear me, thou huge beast?'

Carlostadius, while retired at Orlamund, had so far ingratiated himself with the inhabitants, that they must needs stone Luther, who had run over to rate him for his false opinions respecting the Eucharist.—Luther tells us this in his letter to the inhabitants of Strasburgh: 'these Christians attacked me with a shower of stones. This was their blessing: May a thousand devils take thee! mayst thou break thy neck before thou returnest home again.'‖

Thus far the character of the arch Reformer, as drawn by himself and his fellow-Reformists and contempo-

* T. II. *Repons. ad confess. Lutheri, fol.* 44. † Ibib. fol. 381.

‡ Preface to the London Edition, year 1642. ‖ Epistle to Luther.

§ Epistle to Cardinal Sadolet.

¶ Cited by Conrad Schlussemberg.

** *Theol. Cal.* L. II. fol. 126.

* See Florium. † Ibid. p. 887.

† *In Admon. de lib. Concord* ch. VI.

‡ Tom II. fol. 447. Sen. Germ.

raries. What do the worst Popes lose, I would ask, in the comparison with such an impostor?

But I will not content myself with this solitary picture. Next to Luther in influence and infamy, Calvin —the founder of Dr. Malan's Bible —church—stands forth to the scrutiny of posterity. Let us examine him closely.

"Erasmus, after having conversed with him upon some of the points of religion, exceedingly astonished at what he had discovered in his dispositions, turned towards Bucer and showing young Calvin to him, said: 'I see a great plague rising in the Church against the Church; video magnam pestem oriri in Ecclesia contra Ecclesiam.'

"'Calvin, I am aware, is violent and wayward: so much the better; he is the very man to advance our cause.'* Thus spoke a German who had taught him at Bourges, and who, together with Greek and Hebrew, had crammed him with the new doctrines of Germany.

"'Calvin, (said Bucer,) is a true mad dog. The man is wicked, and he judges of people according as he loves or hates them.'

"Baudoin, expressing his disapprobation of the opinions of Bucer and Melancthon, said that he admired their modesty, but that he could not endure Calvin, because he had found him too thirsty for vengeance and blood; propter nimaim vindictæ et sanguinis sitim . . . . . Baudoin, induced by Cassandre, had renounced the doctrine of Calvin. He was the most learned and renowned lawyer of his time; he was born in the year 1510, and died in 1573. See his funeral Oration on Papyrius Masson.—Paris 1638. See Bibl. Mazarine.

* Wolmar.

"The intolerant and sanguinary spirit of this too celebrated man appears in one of his letters to his friend, the Marquis du Poet; 'Do not find fault with our ridding the country of these fanatics, who exhort the people by their discourses to bear up against us, who blacken our conduct, and wish to make our faith be considered as an idle fancy. Such monsters ought to be suffocated, as happened at the execution of Michael Servetus, the Spaniard.'—The original of this letter has been preserved in the archives of the Marquis du Montelimart. We are assured that M. de Voltaire received in 1772 an authentic copy of it, according to his request, and that, after he had read it, he wrote on the margin some lines against Calvin.

"'What man was ever more imperious and positive and more divinely infallible than Calvin, against whom the smallest opposition that men dared to make was always a work of Satan, and a crime deserving of fire.'*

"Calvin's erroneous opinions upon the Trinity excited against him the zeal of one, who in other respects held his sacramentarian opinion; 'What demon has urged thee, O Calvin! to declaim with the Arians against the Son of God? . . . . . It is that antichrist of the north that thou hast the impudence to adore, that grammarian, Melancthon.'†—'Beware, Christian readers, above all, ye ministers of the word, beware of the books of Calvin. They contain an impious doctrine, the blasphemies of Arianism, as if the spirit of Michael Servetus had escaped from the executioner, and according to the system of Plato had transmigrated whole and entire into Calvin.'‡ The

* J. J. Rosseau *Lettres de la mont.*

† Stancharus *de Mediat. in Calv. instit.* No. 4. ‡ Id Ibid. No. 3.

same author gave as the title to his writings: 'Upon the trinity, and upon Jesus Christ our Redeemer, against Henry Sullinger, Peter Martyr, John Calvin, and the other ministers of Zurich and Geneva, disturbers of the Church of God.'

"By teaching that God was the author of sin, Calvin raised against him all parties of the reform. The Lutherans of Germany united to refute so horrible a blasphemy; 'This opinion, (said they,) ought every where to be held in horror and execration; it is a stoical madness, fatal to morals, monstrous and blasphemous.'*

"'This Calvinistic error is horribly injurious to God, and of all errors the most mischievous to mankind. According to this Calvinistic theologian, God would be the most unjust tyrant.—It would no longer be the Devil, but God himself who would be the Father of lies.'†

"The same author, who was superintendent and general inspector of the Lutheran Churches in Germany, in the three volumes he published against the Calvinistic theology,‡ never makes mention of the Calvinists without giving them the epithets of *unbelievers*, *impious*, *blasphemers*, *impostors*, *heretics*, *incredulous*, *people struck with the sprrit of blindness*, *barefaced and shameless men*, *turbulent ministers*, *busy agents of Satan*, &c.

"Heshusius, after exposing the doctrine of the Calvinists, indignantly declares, that 'they not only transform God into a Devil, the very idea of which is horrible: but that they annihilate the meritsof Jesus Christ to such a degree that they deserve to be banished forever to the bottom of hell.'||

"The Calvinists themselves objected against this doctrine of their leader. Bullinger proves its erroneousness from Scripture, the Fathers and the whole Church. 'We do therefore, (said he) prove clearly from Scripture this dogma taught every where since the Apostles' time, that God is not the author of evil, the cause of sin, but our corrupt inclinations or concupiscences, and the devil, who moves, excites and inflames it.'† And Chatillon, whom Calvin had for a long time taken into his house and fed at his table, was one of the first to take up his pen against his benefactor and master, although he did it with all the deference due to this double title. 'He is a false God, (said he) that is so slow to mercy, so quick to wrath, who has created the greater part of men to destroy them, and has not only predestinated them to damnation, but even to the cause of their damnation. This God, then, must have determined from all eternity, and he now actually wishes and causes that we be necessitated to sin; so that thefts, adulteries and murders are never commit.ed but at his impulse; for he suggests to men perverse and shameful affections; he hardens them not merely by simple permission, but actually and efficatiously; so that the wicked man accomplishes the work of God, and not his own, and it is no longer Satan, but Calvin's God, who is the father of lies.'||

"Calvin in his turn forgets not to reproach Chatillon with his ingratitude, and adds: 'Never did any man carry pride, perfidy and inhumanity to a higher pitch. He who does not know thee to be an impostor, a buffoon, an impudent cynic and one ever ready to rail at piety, is not fit to

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* *Corpus doctrinæ Christianæ.*

† Conrad. Schlussemb. *Calvin. Theolog.* fol. 46. ‡ Francfort. 1692.

|| *Lib. de. Præsent. Corp. Christ.* 1560, in fine.

† Castellion in lib. *de Prædeslin. ad Calvin.*

|| Decad. III. Serm. X.

judge of any thing.' Towards the end of his reply, he dismisses him with the following Genevan benediction: 'May the God Satan quit thee: amen. Geneva, 1558.'

"About 1588, appeared in London, a work written, or at least approved, by the English Bishops, against the Calvinistic sect of Puritans. Calvin and Beza are there described* as intolerant and proud men, who by open rebellion against their prince, had founded their gospel, and pretended to rule the churches with a more odious tyranny, than that, with which they had so often reproached the sovereign pontiffs.—They protest in the presence of the Almighty God, that, 'amongst all the texts of Scripture quoted by Calvin or his disciples, in favor of the church of Geneva against the church of England, there is not a single one, that is not turned to a sense unknown to the church and to all the Fathers, since the time of the Apostles; so that were Augustin, Ambrose, Jerom, Chrysostom, &c., to return again to life and to see in what manner the Scripture had been cited by these Genevese doctors, they would be astonished that the world should ever have met with a man, so audacious and extravagant as to dare, without the least color of truth, to ill treat in such a way, the word of God, himself, his readers and the whole world.' And after declaring that from this Genevese source an impoisoned, seditious and Catalinarian doctrine had been spread over England, they add: 'Happy, a thousand times happy our island, if neither English nor Scot had ever put foot in Geneva, if they had never become acquainted with a single individual of these Genevese doctors!'"

* A Survey of the pretended holy discipline, page 44, by Bishop Bancroft.

In treating of the Pope, our author argues altogether on a fallacious principle; he takes for granted what is by no means true, that the *infallibility* of the Pontiffs is an article of Catholic faith. All protestant writers on the papal prerogatives seem either to be ignorant of them, or wilfully guilty of misrepresenting them. In our view, the Sovereign Pontiff holds a three-fold relation. First, as the Head of the Church. Secondly, as a Private Theologian or Doctor. Thirdly, as a mere individual. In the first capacity no law requires us to acknowledge him infallible. In the second, it would be blasphemy to assert that he is. In the third, he is nothing above the general nature of the children of Adam. In all these, he is *peccable*, and will be judged by the same commandments which bind the entire christian race. In erring, therefore, they err as *men*—In sinning, they sin as *men*—still, I must add—without detaining the reader with a dissertation on so hackneyed a subject—that the view the Doctor presents of the case of *Liberius* and *Honorius* is oblique and unhistorical.

The same unfairness he betrays, also, in speaking of the Councils of the Church, and identifying discipline with faith. He makes no distinction between œcumenical or general Councils—which alone are considered infallible in doctrine, not in discipline—and provincial, which are infallible neither in one nor the other. Thus he cites the Councils of Neo-Cæsarea, of Arles, of Gangres, as having

an infalible character, which, not having been œcumenical, they did not possess. And as an instance of their contradicting the sacred scriptures he adduces the regulation made by them with regard to second marriages and the celibacy of the Priesthood.* Volumes upon volumes have been written in confutation of all these accumulated objections which are piled up, without order or weight, in this singular volume. Objections which may confuse the superficial reader, but only make the learned smile at the curious persistence with which these new and recent controvertists repeat the sophisms of their predecessors. Acting, I presume, upon the maxim of Tully, in his immortal work *de Oratore*, so correct in its proper adaptation, and so abused in the present: *aures extremum semper ezpectant, in eoque acquiescunt.*

After laying down before his readers preliminary principles which are utterly groundless and false, Dr. Malan begins, in his tenth chapter, to draw conclusions: but which flowing from erroneous premises are themselves filled with error. I will not pretend to follow him through his articles concerning the Church's worship, sacraments, and doctrines. My task is not to confute all the details of his misstatements, but to point out the fallacy of his general principles. I will not, therefore, argue with him on Transubstantiation, the Mass, Extreme Unction, &c., &., nor yet weary the reader with the "Discourse of a Reformer" which embodies the calumnies of the Doctor himself, in a style neither very courteous, nor evangelical; and so common-place, that as good a one, and as well charged with vulgar vituperation, may be heard in any of the conventicles of our own city.†

With a wonderful art of transition, our author passes from theme to theme, and from place to place, picking up every where members for his absurd compostion, which ends in a fish's tail.

Undique collatis membris ut turpiter atram
Desinet in piscem.

Not satisfied with keeping along the ordinary way of argument, he ascends the height of mount Etzel, and makes a pilgrimage to the chapel of St. Meinrad, near "the ancient abbey of our Lady of the Hermit." There he gathered numerous and unanswerable proofs of the errors of popery, and the truth of Calvinism. Because the pilgrims—who were evidently rustics, and practised devo-

* P. 30—*Contradiction of the Councils.*

† All the pretended arguments raked together by the one-sided industry of Dr. Malan will be found answered and confuted in our learned controversial treatises, among which, as nearest the reach of the community in general, are "The End of Controversy" by Dr. Milner, and the 'Amicable Discussion' by the Bishop of Aire. Fletcher's "Controversial Sermons" and especially the notes, are full of instruction. Moehler's "Symbolism," too, lately published in this city, deserves to be carefully studied. To these I will add, the "Grounds of the Ancient Religion," the "Papist represented and misrepresented," "Bossuet's Exposition," "The Catholic Christian Instructed," &c, &c..

tions conformable to their rustic ideas, were undergoing voluntary penances; because Dr. Malan "worshipped the Saviour in the very dungeons of John Huss and Jerome of Prague,"* because he found himself in the very place "where, three centuries before, the spirit of God revealed the word to the sincere and learned Zwingle," therefore he could not join the Church of Rome! therefore, Calvinism is the only true religion!† This reasoning, absurd as it appears, is, without jest, that of Dr. Malan—and of the majority of similar disputants on similar topics. And not content with this, he forms a new character for our observation, whom he brings up, among the *dramatis persona* of his exhibition, and introduces us a "Romish Priest" addressing an audience on the attributes of the Blessed Virgin Mary.‡ With this Priest he finds fault, because he styles her conception *immacculate*, and proclaims her assumption. The "Pastor of the Church of the Testimony" evinces less regard for Mary, the mother of Christ, than the Algerines themselves, who were accustomed to style her the *great Sultana of Heaven.** With regard to the *immaculate* conception, it has not been deduced an article of Catholic faith; although it seems to have been the general belief of most of the ancient Fathers of the Church. The same may be said of the *assumption*—after her death, for no one ever doubted that she, favored as she had been, shared the common fate of human kind.†

Had Dr. Malan examined the writings of the primitive Fathers, or been candid enough to acknowledge their authority, on the subject of venerating the B. V. Mary, he would have found "contrariety" of opinion between them and the "Romish Priest." Hear, for instance, St. Irenæus: "as Eve was seduced to fly from God, so was the Virgin Mary induced to obey him, that she might become the *advocate* of her that had fallen."‡ And St. Athanasius: "Hear, now, O daughter of David, . . . we raise our cry to thee. Remember us, O most holy Virgin! and for the feeble eulogiums we give thee, grant us some share in thy precious riches, and thy treasure of graces—thou who art full of grace, Queen, and mother of God, intercede for us."‖

The Catholic, understanding well

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* See Chap. xiv. Sec. 1. The pilgrimage, Page 79, 80.

† Is it possible that the "Spirit of God" would make any revelation to such a man, who describes himself thus: "I cannot," writes Zuinglius, "conceal the fire that burns me and drives me into incontinence, since it is true its effects have already drawn on me but too many infamous reproaches among the Churches." *In Parenæs, ad Helv.* T. 1 D. 113—"Zuinglius," said Luther "is dead and damned.". Tom. 11, fol. 34. Cited in the Amic Discuss. p. 73.

‡ "Discourse of a Romish Priest."

* Egron, *culte de la S. Vierge.* See *Etudes sur les femmes Chritiennes*, in the "*Univ. Catholique.*" Tom. xv. June 1843.

† In the *notes* of Tillemont, *on the Blessed Virgin*: hist. Tom. p. 431

‡ Advers. Hœres. lib. v. c xix.

‖ Athan. *Sup. Evang.*

the nature of veneration paid by the Church to the mother of God, is not alarmed at the epithets figurative or poetical which are sometimes attributed to her even by the gravest and most ancient Christian Doctors. Her very name Mariam, or Mary signifies in hebrew *the Star of the Sea*, and in Syriac the *Sovereign Queen*. Hear the prayer which St. Augustine—a better divine than Dr. Malan or Calvin—addressed her: "Holy Mary, assist the miserable, and the pusillanimous, solace the weeping, pray for the people, iuterpose for the clergy, intercede for the devout female sex: let all feel thy assistance who celebrate thy *holy conception.*"* And again: "Holy and *immaculate* Virgin Mary, *mother of God*, our Saviour Jesus Christ, deign to intercede in my behalf before him whose temple thou hast deserved to be. Celestial choirs of Angels, arch Angels, Patriarchs, Prophets, Apostles Evangelists, Martyrs, Confessors, Priests, Levites, Monks, Virgins and all the Just . . . I entreat you to supplicate the Lord for me, a miserable sinner, that I may escape the rage of the Devil, and death eternal."† To which high authority I will add one more; the great bishop of Milan, the instructor of Augustine: "and that my prayer may become more efficacious, I invoke the suffrage of the B. Virgin Mary."‡

With these plain and satisfactory testimonies before us, what now becomes of the sophistry of Dr. Malan, or what must any christian think of the miserable objection which he enforces against the practice of the ancient Church of invoking the saints in heaven? I style it *miserable*, because it is unphilosophical, unscriptural, and tinctured with skepticism. It is this: "for, at the very moment at which the holy Virgin was called upon, invoked, prayed to in these places, in how many other countries was not the same done? That human soul was then recognized as present here, though the bible declares that he who has left this world sees not, and knows not anything that is done under the sun. And moreover, that soul is considered omnipresent at the sametime.*" Now is there any principle of philosophy by which the condition of disembodied spirits, or of spiritualized bodies, in heaven may not render them cognizant with the affairs of this world? are they not in the fruition of God in whose infinite majesty all things are seen and known? As to the Scripture instead of upholding these views, it teaches the contrary, when it says: "there shall be joy in heaven before the angels of God upon a sinner doing

* Serm. 8. *de Sanct.*

† *Meditations*, chap. xl. Ambros. *preparat ad mortem.* ‡ Page 90, 91.

* Dr. Malan refers us in proof of his assertion to 2 Kings xxii. 20, to Job xiv. 20, and to Ecclesiastes. ix. 5. What object he can have in this, I cannot conceive: for, if the reader will take the trouble to verify these texts, he will find no allusion to the subject in the two first: and if the third, taken litterally, prove any thing, it would prove *annihilation* after death. "For the dead knows not any thing, *neither have they any more a reward!*"

penance,"* which joy could not exist, unless the glorious spirits of heaven were aware of the repentance of the sinner, on earth.

The skepticism of Dr Malan's position consists in the fact that if the B. Virgin cannot be invoked because of her not possessing the attributes of omnipresence, neither can he believe in the malign influence exercised by the Devil in every part of the world. The infernal spirit is a creature—and yet where is the region where his temptations, wiles, and suggestions are not felt and deplored. If the author of the "Inquiry" believes in the power of the Devil, he cannot, on the grounds he has alleged, reject the dogma of invoking the Virgin Mary, and the Saints.

With respect to the particular effects of the invoking the B. V. Mary, or any other Saint, the Church is not responsible for the declaration of individuals; although, under certain extraordinary circumstances, and induced by extraordinary evidences and motives the Bishops, or even the Pope himself might approve of them—as in the cited case of St. Philomena†—they may recommend them to the faithful for their edification. So far from constituting an article of Catholic faith, the miracles and visions related in her life, are unknown to millions of the people, who have never seen or perhaps ever heard of the *compendio delle memorie che riguardano Santa Flomena* &c.‡ And though we receive with great respect and a mistrust of our own minds, the marvellous account of this servant of God, still every fact relating to her life and miracles will be subjected to the ordinary rules of criticism, authenticity, and judgment, before we feel ourselves bound to acquiesce in its belief. But most certainly, I would not reject it because Dr. Malan turns it into ridicule, and attacks it with such feeble arguments, that the poor monk whom he affects to have convinced, and "delivered from a thousand seducing spirits, like Legion"* shews as much weakness in yielding, as the author evinces folly in *converting* him so easily.

After achieving, according to his own notion, this remarkable triumph over the monastic convert from truth to Zuinglius, our author departs from Einseilden, passes Morgarten, and growing weary seats himself on the grass "by the Grutli;" and becomes so despondent at the spectacle around him, that it is a pity he had not taken some other route.

And, Christian reader, would you know the dreadful cause of his despondency and mourning? Let him speak for himself: "on the squares of

* Luke ch. 15, v. 10. † Page 93.

‡ This interesting compendium, containing the whole life of St. Philomena, was published at Turin, in three volumes. If "with the Pope's *seal*," that *seal* is given not as declaring its contents to be articles of faith, but only worthy of the consideration and respect of christians.

* Page 95. The author puts strange stuff into the mouth of the monk: I silenced my conscience and preferred *my Church* to the truth, to this bible which I also hated!" *Da veniam Lenæ Pater, peccavimus, inquit.*

the boroughs, and villages, in the crossways, the avenues, and roads; on the walls and doors of the houses; on the fountains and bridges, every where statues and images gave the command to that people otherwise so proud, to bow down before wood and stone."* This scene—which in a truly Catholic heart would awaken emotions of delight and pride, depresses and glooms the sear and surly mind of the Calvinist. If instead of crosses or sacred images, he had beheld statues of heathen demigods—Dryads, Nymphs and Satyrs—or of glorious Monarchs and Heroes; or even of Huss, Jerome of Prague, or Zuinglius—no doubt he would have found no fault with the valiant Switzers. But the sight of crosses and statues of Christian worthies, shock him in a most alarming manner. How different were the sentiments of the early Christians! how heterogeneous to those of St. John Chrysostom, who, in contemplating the cross, breaks forth into this eloquent strain: "this object of maledlction and abominatic n, this symbol of capital punishment the cross has become more illustrious than diadems or crowns . . . Yon find it among Princes, and their subjects, men and women, virgins and married, slaves and freemen, all impress this sign upon the most noble part of the human face. For upon our forehead as upon a column, it is every day inscribed. Thus do we behold it shining on the sacred table at the priestly ordinations . . . . Every where is the cross displayed, every where is it honoured, in the houses, in the public places, in the deserts, on the ways, on the mountains and hills, in the valleys, on the seas and vessels, on our habits, beds, arms, vessels of gold and silver, on the paintings of the walls . . . . We are far from being ashamed of the Cross . . . *"

The scene over which the "Pastor of the Church of the Testimony" is mourning would have awakened splendid ideas in the mind of a disciple of Chrysostom; instead of filling it with the morbid desolation that weighed down the disciple of Calvin. The brave Switzers must smile with magnanimous pity at the mean spirit of this theological traveller, who, with one hand smites the cross and all sacred relics, and with the other "detaches a piece of wood from the window of the dungeon of Jerome of Prague—and put it in his knapsack!"† "They must turn with indignation from a stranger in their beauteous vallies, ridiculing what he cannot appretiate, and accusing them of idolatry, because they venerated the wood on which the Saviour of mankind had deigned to breathe his last sigh for the redemption of a guilty world.

* Page 6.

* Chrysost. *demonstrat. against the Gentiles.*

† Page 96—And then the very consistent Doctor of Divinity exclams: "what a contrast arose before my mind between these two pieces of wood!"—that is, good reader, between a splinter cut from a dungeon window, and a fragment of the wood of the true Cross; alas! in truth what a contrast.

In fact, all the stale remarks of the Rev. Dr. Malan regarding the *adoration* of the cross, are so perfectly absurd, that they can make no impression on any ingenuous mind.—The prosing characters of such men will not allow of metaphors or figures of speech of any description in the language of Religion. The Catholic well knows in what sense to take the poetic apostrophe made by the church to the cross: and every scholar must feel ashamed of the petty artifice of this writer to impose upon the ignorant by the repetition of the terms *adoration*, *worship*,* without having the good faith to take their import in connexion with the language from which they are derived, or the usages of speech by which they are applied. How infinitely different are the vain notions of this "Inquirer," from the doctrine so elegantly and forcibly taught by the early Fathers. Here, indeed, there is a manifest "contrariety of opinion,"—a term of which he seems peculiarly fond. Dr. Malan styles a relic an "*idol.*" St. Isidore, one of the primitive Doctors of the church, holds this language:—

"He who rules the earth and seas eagerly resorts to the tomb of the Fisherman, to enjoy the consolation of kissing his relics."* And St. Cyril contradicts, in the name of all his contemporary brethren and of Catholics of all succeeding ages, the calumny of the "Pastor of the Church of the Testimony," in these strong terms: "For our part, *we say not that the martyrs were gods*, but it is our custom to render honor to their tombs, and veneration to their *relics.*"† The general usage of all the church to honor relics, is recorded in smooth and not inelegant verse, by St. Paulinus, in describing the manner in which the altars were decorated on the festival of St. Felix.‡ It is in this spirit that we *worship* the wood of the cross, and other relics. Worship meaning only veneration—and veneration paid only under the conviction that such relic is authentic, and referred to Christ, or the just, being already in the enjoyment of that happiness to which, stimulated by every incentive proper and becoming, we are journeying on as yet, through this valley of tears and darkness.

I would write a volume of no small dimensions, were I to pursue this captious and ungenerous "Inquirer," through all the minutiæ of his disputation; and even so—should every

* Page 96. Our very "conscientious" author, in speaking of a *relic*, adds: "that is to say an *idol* or a *talisman!* which an immortal soul honors as a sacred being, on which he rests his confidence, and which makes him despise Jesus." Could ignorance, malice, or vulgarity be carried to a greater extent than in such language? I ask the honorable Protestant how it is possible for us Catholics to enter into a serious disputation with "Doctors," who can make such blasphemous assertions with such an air of *sang froid*, and reckless mendacity!

* Lib. 11. p. 5.

† Contr. Julian. lib. VI.

‡ These lines and a poetic translation may be seen in a little work which I published some time since under the title of "Aletheia." Letter xxxi. p. 127, 128.

iota of his sophistry be exposed and confuted—what would it boot the cause of truth in the course of ordinary events. Very little, indeed.—For, some new polemic will, in a short time,—some young aspirant after the fame of misrepresenting the Church, and opposing "Popery,"—again spring up, and heap together the self-same pile of trash and cant, which Dr. Malan has had the industry to put forth—copied from preceding authors, and refuted by precediug theolologians—with an affectation of originality and a plea of conscience!

Enough has been written—or I am much mistaken—in this present paper, to exhibit to the honest reader a part, at least, of the unfairness of our author: to strip him of the mantle of "conscience" with which he pleases to wrap up his abuse, and to sweep away the cobwebs of sophistry, which, spider-like, he has all the way through his morose compilation, been spinning around the altar of truth. From this individual instance I beg the candid reader to judge of any other similar anti-Catholic work. No wonder, when American Divines put forth to the world a book like this—so abusive, so unfair, and yet so inwrought with the fine-spun materials of apparent earnestness—no wonder, I repeat it, that the American people entertain such monstrous notions concerning us and our faith. We cannot give any credit to the Rev. Dr. Baird, who has ushered it into this community, with an "introduction." And we cannot but make one suggestion to the great publishers themselves: that while they publish works on the Protestant side, they should, in justice to their fellow-citizens, the Catholics, send forth from their ever-busy press some of the standard controversial and ecclesiastical treatises by Catholic authors. Is this asking too much? Justice will answer No: especiallv as I feel confident that they would find a ready sale for such standard productions.

The author of this "Inquiry" wrote, it seems, in Geneva: just such a book as this might be expected from Geneva, the metropolis of Calvinism. And yet, it is somewhat extraordinary, and worthy of particular remark, that this same city of Geneva never yet has consented to erect a statue to John Calvin, although a few years ago she did not refuse to rear one of bronze in memory of John Jacques Rousseau.* Dr. Baird feels this the more poignantly, perhaps, because Rousseau, infidel as he was, declared that of all religions, he gave the preference to the Catholic. These are his words: "If I had been born a Catholic, I would remain a good Catholic; knowing well that that church puts a very salutary restraint upon the wanderings of human reason, which finds neither bottom nor shore when it attempts to sound the abyss of things."† A very notable acknowledgment, as the

* This circumstance is mentioned, and of course, deplored by Dr. Baird, in his introduction. See page ii.—the note.

† Answer to M. Seguir de Saint-Brisson, dated July 22, 1764.

the Bishop of Aire remarks; "forced by experience and reflection, from a man of all others the most proud of his reason and liberty of thinking."*

With this concession of the philosopher of Geneva—in this respect a wiser man than the "Pastor of the Church of the Testimony" of that city—I put an end to these strictures, thrown out in a desultory way, but yet containing enough, I think, to neutralize, at least, the evil effect which this "Inquiry" might produce upon the uninstructed mind. The "Christian reader," to whom he appeals in his "conclusion," will now have a better opportunity of judging whether Dr. Malan's rule of faith is that which was established by Christ, and whether, when he shall appear before the tribunal ot the Supreme Judge, there will not be *another* rule by which his opinion and his writings will be scrutinized and condemned.

* Am. Discuss. page 138. vol. 1. Lucas' Edition.

ANTIQUITY OF THE CATHOLIC DOCTRINE.

BY THE VERY REV. FELIX VARELA, D. D.

We come to the point which has called the attention of the Protestant writers ever since the Reformation; viz., the doctrine of the Catholic church as to the nature of its members, or rather as to the cause by which membership is lost. Protestants would have that only the just are members of the church, while the true spouse of Christ laments the sinful conduct of some of her children, but still considers them as such, in hopes that by divine grace they will bring forth the fruits of penance, and be saved through the precious blood of our Redeemer. This doctrine appears to be the Protestant in opposition to that of the holiness of the church, but they do not consider that holiness shines in the member, and does not come from the members of the church; it comes from the only source of it, which is Christ, and therefore it is from the doctrine; it is from the grace that leads to holy life; it is from the sacraments which convey that grace; it is from these holy sources of blessings that we derive the holiness of the church.

The question, after all, would come to a proper decision, were it not for the interest of human passions,

which are very much gratified in relating the abuses and remarking the faults of others. Nothing affords more pleasure to Protestant writers, than the history of Popes, Kings, and Catholics of some standing in society, who, by human frailty, fell into crimes.

The Reformation was principally grounded on this pretext, and I call it pretext, because the very reformers themselves knew that it was so, and answered very well to the same argument, whenever it was objected against them. They always said that they were not answerable for the conduct of bad Protestants, who they did not think could injure their cause. However, at that very time, (and also at the present,) they pretended to excuse their separation from the Catholic church on account of the scandalous conduct of many of her members. I repeat that the question would come to a proper decision, or rather that there would be no question, were they inclined to do justice to us. We never can say that a wicked man belongs to the sanctified body of the church so as to possess that sanctification. This would be a complete contradiction; for the idea of sanctity is opposite to that of wickedness. But we say that a sinner belongs to a visible body of the church, and is kept by her in order to correct him and to save him.—Therefore he is admitted to instruction, and if he has repented, he is admitted to the sacraments. The church does with a sinner what a tender mother does with a son, whom she keeps while there is any hope.

Whatever may be the doctrine in the Protestant books, is not this the very *practical doctrine* of the Protestant church in every denomination? Could a Presbyterian tell me that all the members of the Presbyterian church are just? Could he tell me that all the *communicants* are just? could he tell me for certain that any particular individual is just? If, in order to be considered a member of the church, a man should be obliged to produce a proof of his justice, the church would be reduced to nothing, for the mere attempt to give such a proof is a crime by itself. It might be said that at least a man, whose conduct proves that he is a sinner, is evidently deprived of holiness. But who is the man, who gives no proof to be a sinner? I urge much more this argument, according to the Protestant doctrine, that there are no venial sins, and therefore there are no members of the Protestant church, and consequently no church.

A sinner is deprived of holiness, no doubt, and we never suppose that he possesses any, and therefore we no not consider him as a *living* member of the church, but as a member who is dead before God, but that can be brought to life. Can this doctrine be against the holiness of the church? When the things are well understood, there will be no scandal if there be no malice.

That this may be clearly perceived, I beg Protestants to reflect that a person, who is out of the church, cannot become a member, but by bap-

tism or by reconciliation, and such reconciliation, which will prove that the individual becomes a new member. Now my question is, do the Protestant ministers baptize or reconciliate with the Church every one who committed a sin? Should all the ministers do nothing but that it will be not enough number to attend to the wants of a very small part of the congregation. Did the sinner keep his baptism? Had he always a chance to become a living member without any new admission into the church? This is the Catholic doctrine, with the only exception that, according to Protestants, repentance is enough, and according to Catholics a sacramental absolution is moreover required.

We also call the attention of the Protestant upon the conformity of this doctrine with the Gospel. A sinner must be first corrected privately, then before witnesses, and at last must be denounced to the church; and, if he does not hear the church, he must be to us a heathen or a publican. Hence, before he disobeys the church, he is not to be considered as a heathen. Hence he is considered as a Christian, or a member of the Christian church, before whom, as before his mother, he was accused. But before that time he was a sinner and an obstinate one, who did not take notice of the private admonition, nor of the second before witnesses. Hence a sinner is still a member of the church, and only ceases to be such after the sentence pronounced by the church, if he does not obey his Holy mother.

However, as my object in this Dissertation is only to prove that the primitive church believed as we do, I will transcribe some of the best authorities, which, I hope, will leave no doubt on this point.

St. Cyprian, in the third century, wrote to Maximus (ep. 54.)—"Though you see cockle in the church, let not your faith or your charity be embarrassed, so that only because the cockle is in the church you should separate yourselves from the church, we ought to endeavor to be part of the wheat?"

Origen, in the same century—"As in the Gospel we read that the cockle is allowed to grow together with the wheat, so in the church are allowed some of these Saducees, who live a bad life." (*Homil. in Jona.*)

St. Chrysostom, in the 4th century.—"The church is not composed only of the just; she also contains many who were given to idleness, and dissolute life * * * * * but she is one body as one person." (Page 39.)

St. Jerom.—"As in the Ark there were animals of many kinds, and the wolves were with the lambs, so in the church are the just with the sinners." (*Dial. cont. Luciferian.*)

St Augustine.—"In the Ark (that is in the church) the wicked can be put together with the just." (*Cont. Petitian. cap.* 16.)

But, above all the authorities, a fact confessed by Protestants, as well as by Catholics, will be the best

means to ascertain the doctrine of the primitive church. She excommunicated some sinners, and some she did not. Can the church excommunicate a person who is already out of it? This would be useless, and rather ridiculous. Can some sinners be out and some not, if the mere sin (and remember that all sins are mortal according to Protestants) will put a man out of the church?

We have already proved that the primitive church believed as we do in regard to the admission of her members for baptism, and as to the continuance of membership. In our second Dissertation we shall prove the identity of the doctrine as to the head of the church.

FOR THE EXPOSITOR.

THE PROGRESS OF CHRISTIANITY.

A POEM IN THREE PARTS.

BY THOMAS D. M'GEE.

PART II.

TIME saw from out the forests of the North:
Frenzied and reekless, armed in barbarous guise,
Vandal, and Goth, and Hun, all rushing forth
Their savage banners clouding Europe's skies:
Time saw degenerate Rome recieve them in,
And Tiber rolling red with coward blood
Where ignorance flung wide the gate for sin
But yet the Tree of ages firmly stood.

Dark from the ridge whence Arno's waters gush
Through a long vale, whose verdure never fades
Across the beauteous Champlain, lo! there rush
Embattled hosts: Grim, terrible as shades
Of Hell. Black are their banners: wild
The songs of slaughter which they shout or sing,
Their hands are stained from many a shrine defiled,
And fierce they follow on, their ruthless King.

'Mid knotted spears—rent from the leafless trees—
Which heard the mountains round their wintry homes,
Or sigh along its cliffs o'er frozen seas—
Lo! the fell banner of the Vandal comes,
Well may Rome quake in dread, for ne'er before,
Did foe so fearful range her Pontine fields,
And Christian blood lies heavy at each door,
Staining the hands that trembling clasp her shields.

Terror has seized on all! The vulgar games
And shouts of sensual joy, are hushed and past,
Some where some flippant patriot declaims,
O'er vanished sports too horrible to last.
Where are her Senators, her Legions, Chiefs?
Her Gods of men and history? will they,
Surprise with life anew the false beliefs,
Which dread Leander's field had well nigh swept away?

And must it be? What even Treason spared,
What Hannibal in vain to capture sought;
Must all the Cæsar's city now be shared
By painted savages?—Oh! humbling thought,
Oh, Rome, and must this be? can none defend?
No mortal arm—no second Scipio save?
And will not they—thy many Gods defend
The very temples which your homage gave?

It might have been, doomed city, hadst thou shed
No blood of sacred veins. But, lo! the hour
Of Retribution for the Saints who bled.
Even as the famished beasts did them devour,
So shall the savage feed upon thy heart
And cool his heated fangs in regal blood,
So shall thy glories torn and dimmed depart,
And crimson streamlets swell the Tiber's Flood!

The deed was done! But ere yet Rome was not,
Her christian thousands heard a voice which said,
"Fly from this doomed, this lost, accursed spot;"
And blessing God, they left their homes and fled.
And some adventured far as Palestine
And prayed on Calvary for the spread of truth;
And some with Jerome knelt at Beth'lem's shrine,
And they were of all classes, age and youth;

Women and infants, daughters of the great,
And soldiers who had flung their armour down,
And all who prized the Cross, firm and elate
With hope of an immortal, deathless, crown;
Old weak-limbed men, and youths of tender age
Formed the vast multitude who fled from Rome,
Some in the desert found a heritage
Some by the Sea Tyrhanian—some on lofty Lebannon.

But who in exile—holy though it be—
Pines not for home! The Roman hermit's soul,
Turned fondly to the hour when fair and free,
And bowing to the Crucified's control
His native city might delight his eyes,
His native soil receive his mortal clay
Content to sleep beneath her balmy skies,
And dream in classic shades the grave's long night away.

Thrice had the Cross repelled the savage hordes,
Whose ships were filled with spoils of every land,
Thrice had the Pontiffs' preaching sheathed their swords,
Thrice stayed war's crimson tide at his command.
But it was written that her days were few,
That Peter's chair should fill the Cæsar's halls,
That in the shadow of the Empire's Jew
The blest Labarum should wave upon her walls.

Vainly therefore did Belisarius brave
Content with inward sloth and outward foes;
Vainly did holy Leo seek to save;
Sudden and dark, she fell as she arose.
The scene had closed in night, but to be raised,
Radiant with Revelation's spread, and Art,
And as her wanderers saw they God bepraised
And quick from deserts, shores and caves they past.

[TO BE CONTINUED.]

FOR THE EXPOSITOR.

AN ESSAY ON ASTRONOMY.

"This prospect vast, what is it—weighed aright?
'T is nature's system of Divinity,
And every student of the night inspires,
'T is elder Scripture writ by God's own hand!"

Glorious, indeed, is the prospect which night presents to us when she unveils to our rapt gaze, the myriad beauties of the starry heavens. Who, as he turns from this slumbering world o'er which the pall of darkness has been flung, and gazes on those silvery lights so brightly shining on the darkened vault, does not feel his heart fling off a portion of its vanity, and soar aloft for a sublimer object than is here presented. But let him gaze with the eye of science, and then indeed, is sensation quickened, emotion awakened—astonishment, wonder, and admiration combined. Of all the known sciences, there is not one, more inspiring in its truths, more correct in its demonstrations, more elevating in its vast realities, than the subject of the present essay. Astronomy—its study unfolds to the view of the mental as well as organic vision a field richly studded with gems of unearthly brilliancy, where philosophy may enter, and find herself as nought, and science, deep and profound as she is, may feel her bounds. To religion its living page of heaven presents itself, as an immediate manifestation of supreme glory and power which, while it enkindles within the soul the fire of devotion, awakens the purest and deepest gratitude to the divine donor. Well might the poet style her "Parent of devotion," and add, "an undevout astronomer is mad."

In the earliest ages we find evidences of the importance, with which mankind invested the continually varying phenomena of the heavens; to this their occupations, the tending of sheep &c., requiring vigil and night-watch, contributed no doubt in a great degree; and accordingly we find even within a few centuries of the deluge, some attention paid to Astronomy, in China, Hindostan, and Egypt. That this should have been the case with a study so eminently calculated to excite observation, awakens not our wonder. But that the present system should have been taught 570 years before the Christian era, and at a time when Pagan superstition, not only fettered, but triumphed over every power of the mind—when a discovery or an invention was looked upon in the

light of an innovation, as being inimical to that religious subjugation by which the many were enslaved; and considering too, that the Pagan priests had so artfully interwoven their religion with the science, that any dissent therefrom, was punishable as treason against the state, is a matter calculated to call forth all our astonishment and wonder. Amid all these conflicts the science since, which with all its progressions and revelations, philosophy has not been able to improve, was conceived by Pythagoras, and to him must be given the honor of originator or discoverer of the system which now bears the name of Copernicus. Many of his disciples suffered death, in consequence of their belief, and he himself the victim of persecution and malignity, was obliged to secrete himself to escape the fury of his enemies. Some of his followers recanted, intimidated by the difficulties which surrounded them; others suffered death for the cause of truth, and but few had the temerity to embrace a cause fraught with death and danger; and thus the light which philosophy and science had brought forth to illumine all the world, was dimmed by the baleful atmosphere which surrounded it.

In the year 140 Ptolemy of Alexandria, invented a system more consonant with the manners of the times, better suited to the conceptions of the vulgar, who measure every thing by their own bounded minds; he supposed the earth to be placed immoveably in a center, with the other planets revolving around it, in their order of distances; above them he placed the crystalline orbs, the *primum nobile*, and last of all, the *ceolum empyrium*, or heaven of heavens. All the planets, he supposed to move around their centre the earth, agreeably to their changes, and each star he supposed surrounded by a sphere of chrystal; and if any new motion was discovered, he conceived a new orb of chrystal, to account for it, and thus, as a French writer observes, "heavens of chrystal, cost him nothing." This system of Astronomy, undemonstrable and untenable, yet lasted 1400 years, and was strenuously advocated by many of the old philosophers,—Milton alludes to it in his "Paradise lost."

In the year 1500, Copernicus, a native of Poland, a bold and original genius, retrieved the system of Pythagoras from the mists which had encircled it during the sleep of ages, and published it to the world with new demonstrations in its favour. And in his work entitled "*de Revolutionibus Orbium Celestium*, Sir Isaac Newton based it upon an imperishable foundation, by his mathematical and mechanical experiments, and on its continuance depends the stability of his own sublime system of philosophy, which is destined to live, till the end of time, as a memento of man's skill and genius. But though the investigation of cause and consequence had laid open to man many of the hitherto impenetrable secrets of nature, and combined with the knowledge which accrued from the

discovery of the art of printing, had prepared his mind for still more astonishing discoveries; and while these inventions for the assistance of sight were opening to his public gaze that which was recently shrouded in the darkness of unexplored and undiscovered regions. Yet was the intellect of the many still unprepared, for the great and comprehensive scheme, which Copernicus placed before them; and accordingly we find Tycho Brahe, a Danish nobleman, who had spent thirty years in the investigations of this particular science, giving to the world the results of his labours, in a medium system, freed from some of the glaring absurdities of the Ptolemaic—yet wanting in its favor the logical and philosophical demonstrations of the Copernican. There was much ingenuity as well as genius displayed in its conception; it supposed the planets to move round the Sun, (and thus improved the system of Ptolemy,) but it gave them another revolution round the Earth, which is incorrect according to Copernicus, who supposes the Sun the one great centre, dispensing light, heat, and motion, in proportion to the distances of the planets. The Newtonian theory confirms this, and gives the name of attraction of gravitation to that power of the Sun, which keeps the planets in their places, while it supposes a reciprocation from the combined forces of the planets, as acting upon, and maintaining in the centre of the system, the great luminary.

M. Cuvier, in connection with several other writers, considers the planets independent of the heat of the Sun; by their possessing, according to their belief, at the centre of their interior, an immense body of fire. If this hypothesis be correct, and the planets are really heated by an internal agency, then the only valid reason against Saturn and Herschell being inhabited, their immense distances from the source of heat, is destroyed. As to the nature of the Sun itself, there have been many theories broached, but the one most generally received is by Herschell: it supposes the Sun a large opaque body, surrounded by an extremely transparent atmosphere, which has the power of diffusing particles of light throughout the system. Light moves 200,000 miles in a second, and thus, according to the same computation, it will reach the Earth from the Sun in 8 minutes 15 seconds. It has been the subject of no small regret to many pious persons, among them the illustrious Fenelon, that the nomenclature of the heavens should have been almost entirely taken from heathen mythology. He expressed a wish that the Sun might be called after the Saviour of mankind. That being from its agency the source of vitality to the Earth, and to the body, as its great Master is to the soul; while the planets, warmed and invigorated by its beams, shining alone by its glorious reflection, should be called after the Apostles, who lived but in the light of their Divine Master, who was to them in no remote degree, their centre of irradiation—

their attractive influence, without which they could not for one moment exist. Following out the suggestions of his piety, this holy and profoundly learned man accounted for the contenuity of the planetary motions, by supposing them to be still moving by the impetus which they had first received from their great Author. It is a truth in philosophy, that a body once put in motion, will never cease its motion, unless it meet with a retarding power sufficient, at least,—or equal to the impetus first given. It may be defined as centripetal or centrifugal; it may be explained philosophically as inherent and projectile. Use what terms you please, what are they, after all? but the secondary agents of the great Primary, who has ever shown in all his works, that adaption to order and arrangement, system and method, as to convince even the most skeptical of the great presiding Originator, and so demonstrable to the laws which they, in their regularity, form, as to bring us at last to the conclusion, and serve as a general direction in all our inquiries after truth. Thankful should we be for the reason which the Almighty has so beneficently given us, and which, as a "lamp to our feet, and a guide to our path," enables us to look up to Him and adore Him the more, as his greatness and goodness is thus manifested to us.

"'T is reason our great Master holds so dear,
'T is reason's rights his wrath resents,
'T is reason's voice obeyed, his glories crown,
To give lost reason life, he poured his own."

Reason and Religion, happy alliteration; the first, though ever subsidiary, if rightly understood, if purely possessed, must lead us directly to the latter. And thus it is, with every step we gain, with every progression we make in the boundless field of nature, we come nearer and nearer to the Divine Artificer. Immeasurably, far beyond the intellect of a finite being, must be that mind which can comprehend all the wondrous mysteries of the great Infinite. It is impossible to say where he most displays himself, or where the least. His wisdom and power, his glory and perfection, seem to have perfected themselves in every department of nature. We turn from the analysis of the simple flower, from the mechanism, the elegant disposition of parts, shown in the formation of every living creature, and after pondering on the skill and art displayed, turn to those stupendous worlds which have, ever since the dawn of creation, pursued their solemn course. Where is the machinery that propels them thus? Cannot human skill discover the mighty secret, and win for itself an immortality? The fiat of the great Jehovah is their mobile, their sustainer, their creator. We may suppose the pious enthusiasm and holy fervor which filled the breast and inspired the Psalmist when he thus exclaims: "When I consider the heavens, the work of thy hands, the Moon and stars which thou hast ordained, what is man that thou art mindful of him, or the Son of Man, that thou visitest him?"

The Solar System is composed of the Sun, and its attendant planets, with comets and stars. Mercury, thus called from the swiftness of its motion, after the winged messenger of the gods, is nearest the Sun, and makes its revolution in 88 days.—Venus, next in order, when in the upper part of its orbit, called Phospor, or morning star; and when in the lower part, Hesper, or evening star, moves round the Sun in 224 days. Terra, or the Earth, Mars, Jupiter, Saturn and Herschell, with those anomalous bodies between the orbits of Mars and Jupiter, called Asteroids or minor planets, comprise, as far as has yet been discovered, the planetary system; and if here the astronomer might stop, still would there be sufficient to overwhelm him with the immensity of its conception; the grandeur and sublimity of its arrangement; but he has scarcely commenced his investigations: he must pass beyond the verge of this grand stupendous universe, and far let him wander

"'Mid solitudes of vast unpeopled space—
'Mid deserts of creation wide and wild.
There embryo systems and unkindled suns
Sleep in the womb of Chaos. Fancy droops,
And Thought, astonished, stops her wild career."

Huygens and Herschell have both supposed stars whose light has not yet reached us. But we need not wander even in supposition, amid darkness and vacuity, while

"Those isles of light,
So wild and mystically bright,"

invite our contemplation. Those worlds which disdain the borrowed light of even our resplendent luminary—and while they gem the brow of night with silvery beauty, add another mystery to the great scheme which man, with all his boasted skill and genius, can never unravel.—The discoveries of a latter day have strewn the heavens with a magnificent retinue of stars, whose number far exceeds those discovered by the ancients. Herschell, aided by his "sight-invigorating tube," discovered in the small constellation of the Pleiades alone forty stars, and in that of Orion a number far exceeding what may be discovered by the naked eye. In the whole heavens, many of the stars which appear to us single, he found to consist of two or three stars, and of these compounded luminaries, he discovered no less than one hundred. He says when a fixed star entered the telescope, the light was equal to the rising Sun, whilst that of a planet was of a pale pearly lustre, resembling the moon in its modified light. The mystery which encircles these bright but distant luminaries, bids fair ever to rest unfathomed, being so far beyond the reach of all optical instruments, as to set at defiance all the aid of art. Our reason respecting them must proceed entirely from past observation and analogy, being far beyond the influence of the sun's remotest ray.—They yet emulate in briliancy his brightness. What then is left for supposition? simply nothing; but that they, those stars, those diamond points, those lamps forever lit, are

in themselves, suns to other systems, yet undiscovered. Are we startled from our reverie on immensity? then descend we, among the most minute creations. Let us lay aside the telescope and take up the microscope. Let us examine even the animalcule itself, and still shall we find the same overpowering evidences, of a Great first cause; and from the contemplation of nature's most minute designs, we bring forth an analogy, which may be of use to us in our flight through upper air. If every leaf as well as every drop of water, swarms with its living inhabitants—if matter is made the only basis and support of animal life; consequently there is not more of one, than is sufficient for the other, then must we not suppose the planets discovered, as well as those too distant for our gaze, the abode of intellectual life—how little seem we in comparison with this magnificent enlargement of mind and matter. Man, an atom of an atom-world, shrinks into insignificance, while God increases in majesty and power. Moving along in all the precision and harmony of order, these fixed and never erratic stars were, in the early ages, before the invention of the compass, the sure guide to the mariner; and, even now, the traveller in the desert is led by them to the green Oasis in the interminable waste where he may rest his weary limbs beneath the shade of the date tree, whilst he cools his parched and fevered lips, by a draught far more sweet to him than that invented to suit the artificial taste of man. "The heat of the climate increased by the barrenness of the soil," says Malte Brun, obliges the caravans to travel by night; they are generally guided by the stars or compass." The Egyptians judged of the swelling of the Nile by the rise of the constellation Canis Major. They called its bright star Sirius, the day star; it being to them the sentinel or watch, betokening the inundation; the Nile was called Siris from this, and hence, according to some mythologists, is derived the name Osiris of their deity.

The Constellation *Crux*, or Cross, so called in honour of that instrument of torture on which the Son of God suffered and redeemed mankind, at a certain hour of the night, and in a certain latitude appears bent; and so infallible is this sign, that the sailors regard it as a kind of clock, and this exclamation may often be heard: "'Tis twelve o'clock, see the cross begins to bend." Schiller followed out the suggestions of Bede and Fenelon, in his *Cœlum stellatum Christianum*, and gave Scripture names to all the then formed constellations But astronomers fearing confusion might arise from this, though they could not help admitting the piety which suggested the idea, never adopted it. The occult science of Astrology, which owed its rise to the ignorance of the times, pre-supposed a knowledge of Astronomy, and, with even the rude and imperfect conceptions of that early age, they associated the imaginary beings which Polytheism taught them as worthy of their veneration with this science,

thereby claiming for it the title of divine. Christians aided by the light of revelation regard this department of nature as but one in the great whole of God's ordination, and though the mind may for a time become lost in the great and boundless fields which science displays to them, though they may follow out the concatenation until it would seem to be endless; yet they know there is but *one* centre from which all must proceed, *one* guiding will by which all must be sustained—that centre is the throne of God, that will the *fiat* which issues from it.

M. T. H.

From the London Catholic Magazine.

THE OXFORD GHOSTS.

It was St. Mark's Eve; that memorable night when by ancient and immemmorial character, the spirits of departed men are permitted to visit the earth in a visible form. A silver blaze of moonlight streaming down the choir of St. Mary's church, revealed to view its carved stalls, tenanted by a number of grim, misty spectres, whose wanness of aspect was relieved by a certain dignity of demeanor, that revealed a consciousness of by-gone consequence. In truth those phantoms had, in their incarnate days, been personages of no mean note and consideration. They were the various founders of those colleges and halls of learning for which Oxford is still famous, together with other worthies who had been connected with that university in times antecedent to the Reformation, and by virtue of some superhuman authority, granted to them in that behalf, they were now reassembled for a night's conversation on the vicissitudes of time, amidst the very scenes which, they had hoped, by their endowments and foundations to render independent of them. The nicety of spectral instinct had, it is presumed, selected the old church of St. Mary's for the scene of that midnight convocation, from an inkling of its being a spot rendered partially congenial to the feelings of those ancient heads of houses, by the recent promulgation from the pulpit, of doctrines more consonant with their own old fashioned notions, than the opinions which had generally prevailed in the university during the two last centuries and a half.

Foremost in the throng,—he had

been called to preside by ghostly acclamation,—sate Archbishop Chichcle. The prelate wore a grave and stern expression of countenance, and ever and anon looked towards what, in days of faith had been the altar, with an air of bewilderment, as if at a loss to divine what could have become of the tabernacle, crucifix, and six candlesticks.

Among that shadowy company were to be observed king Alfred, Henry III., Henry VI., Edward III., and Philippa of Hainault, Henry VII. and Henry VIII., William of Waynflete, bishop of Winchester; Robert de Eglesfield; William of Durham, rector of Bishop Wearmouth; William Smith, Bishop of Lincoln; Sir Richard Sutton, William of Wykeham, bishop of Winchester; Walter de Stapledon, and Edmund Stafford, bishops of Exeter; Richard Fleming, bishop of Lincoln; Rotherham, archbishop of York; John Baliol and his wife Deverguilla: Cardinal Wolsey; John Frank; John Carpenter, bishop of Worcester; Richard Dudley, chancellor of Salisbury; Adam de Brome; Richard Fox, bishop of Winchester; Walter de Merton, bishop of Rochester; and others.

King Alfred, as the senior sovereign present, was the first to address the meeting. He spoke in so antiquated a dialect, as to be almost unintelligible to modern ears; but was understood, however, to expatiate on the state of ignorance which prevailed throughout Britain when he had mounted its throne, as contrasted with the national enlightenment of which he had become the promoter, by fosteriag the cultivation of the classical languages, and of general literature. From a higher state of being he had watched for some centuries the progressive rise of the university of Oxford; but when a period had arrived in its history, at which at the beck of a worldly despot, one of his own most worthless successors, he had observed those who should have considered themselves to be the bulwarks of the national faith, as well as the guardians of learning, veering over in a body to the most dangerous religious innovations, he had retired in disgust from any further superintendence of the destinies of a place which he had intended for a citadel of the true faith, as well as a cradle of human knowledge. Curiosity had on the present occasion induced him to become a visitant to earth, and it pleased him to find himself surrounded by the spirits of so many old Catholic worthies in the choir of a church which, in ancient days, at least, had so often resounded to the holy chaunts of the old religion.

Henry VIII. hastily rose to explain, but in so evidently towering a passion, that his first words consisted but of oaths and imprecations, which seemed to strike terror into his misty audience, and to make the shades shrink aside and dwindle, as it were, into each other. He proceeded to aver with much vehemence, that no change of religious doctrine had been introduced by him into the university of Oxford, as his semi-barbarous An-

glo-Saxon predecessor had just now insinuated. His reformation of religion had not consisted in altering its tenets, but simply in substituting his own supremacy for that of the pope, in which newly assumed capacity of head of the church he had found it quite orthodox and convenient to appropriate to the exigencies of his exchequer the accumulated wealth and endowments of all the monastic orders in the country. His connexion with Oxford had consisted in crippling the ostentatious foundation of the butcher's son—converting St. Fridiswide's church into a cathedral, and establishing there certain ecclesiastical creatures of his own, who willingly conceded to him all the spiritual authority he chose to claim. The same measure of obedience he had exacted and obtained from all the other collegiate authorities. He understood that at the present day members of the university were required to lend adhesion to 39 articles of religious belief; in his time, one article included every other, namely: blind and implicit concurrence in the sovereign's personal opinion of orthodoxy for the time being. Were he the king to-morrow the same rule of faith should again prevail, and Oxford heads of houses would believe whatever he ordered them to believe, or answer for it with their own . . . . His late majesty would have proceeded, but in seeming obedience to some stringent and sudden summons, vanished from the assembly, and a lambent sulphureous flame for some minutes played around the spot which his spirit had seemed to occupy.

After a few moments' silence, Cardinal Wolsey rose, and observed that although the last speaker had made a very discourteous allusion to himself, his own death-bed repentance, in the abbey of Leicester, had too much humbled his spirit for resentfulness to exist there. Pride and ambition had indeed been the ruling passions, and the bane of his mortal career, ruining at length his earthly fortunes, and nearly proving the destruction of the most ancient of them all, and with the foundation of which he had himself the honour of being closely connected. There, however, as elsewhere, the impostures of German renegades had polluted the pure sources of ancient truth.

John Baliol had found the college which he and his wife had established thoroughly contaminated by the seemingly all-absorbing heresies of the sixteenth century; nothing, however, in England could surprise him after what he had seen during a recent flitting to the land of his birth. From England, indeed, the substance of the old religion seemed to have effectually separated, still the framework of its ancient hierarchy was in existence, but in Scotland not a trace remained of its once illustrious Church. Its cathedrals were in ruins, its bishoprics all abolished, and the only apology for a Christian form of worship now existing in that country, was a certain so-called Presbyterian establishment, consisting of a set of unordained ministers, who, within the bare walls of utterly un-

adorned meeting houses, prayed and preached, without form, ritual or ceremony, and were just at this time all wrangling with each other.

Smith, Bishop of Lincoln, and the knightly Sir Richard Sutton, rose simultaneously; but the lay yielded to the clerical founder of Brasennose, who expatiated at some length on his misfortune, in having contributed to the establishment of that college, destined for the cultivation of Catholic faith, but comparatively few years before the eighth Henry commenced the fatal work of its subversion.

Walter de Stapledon and Edmund Stafford, Bishops of Exeter, and founders of the College bearing the name of that see, successively deplored their having endowed an establishment destined to become, in after times, one of the many strongholds of religious innovation, and mentioned as a characteristic anecdote of the temper of the present Anglican clergy, as compared with the spirit of ancient fervor, that having lately flitted into their old diocese, and looked into the cathedral during the performance of Divine service, they had observed the present Bishop of Exeter fast asleep on his throne.

William of Wykeham, the pious and learned Bishop of Winchester, remarked, that none had greater reason than he to deplore the perversion to other than the objects he had held in view, the magnificent foundations of which he had been the originator. The school which, in his city of Winchester, he had endowed for the instruction of youth in the humanities of learning, and the mysteries of religion, no longer taught the tenets which he had believed and reverenced; and New College founded at his sole expense, had equally departed from ancient purity of faith. Could any one name a sacred edifice in Oxford, surpassing in magnificence the chapel attached to his own foundation, and which, in his time, he had taken pride in adorning with all imaginable splendour? How shorn now of all its Catholic glories? How lamentable for a prelate of the infallible Church, to find, after the lapse of centuries, that the institutions, over the infancy of which he had so fondly presided, had steeped themselves in error! He should return to that realm of spirits, from which the interest he felt for the land of his birth, could, for a brief interval, have alone withdrawn him, and devote some centuries to ardent and continuous prayer for the religious re-enlightenment of his country.

Walter de Merton Bishop of Rochester, and Lord High Chancellor of England in the reign of Edward I., founder of Merton College, "followed on the same side," as did also Richard Fox, Bishop of Winchester, founder of Corpus Christi College; John Franks, Master of the Rolls in the reign of Henry the VI., an eminent benefactor of Oriel, John Carpenter, Bishop of Worcester in 1476. Adam de Brome, Almoner to King Edward II., and who suggested to that monarch the establishment of Oriel College, of which he became

the first provost, and Richard Fleming, Bishop of Lincoln, and Rotherham, Archbishop of York, and Lord High Chancellor, founders of Lincoln College. With little or no variation of expression and feeling, these various worthies delivered sundry monodies on the decay of national faith, and aspirations for its revival.

Archbishop Chichele now rose, but spoke in so indistinct a tone, as to be at times inaudible in the organ loft. He was understood to observe, that from his visit to earth this time, he had derived very slender satisfaction. All the old landmarks of faith and orthodoxy were now set aside. He had founded a college to which he had given the name of 'All Souls,' that his successors in its government, and all those who might thereafter, within its walls, devote themselves to the acquisition of human learning, should temper their ambitious aspirings after the distinctions of science and intelligence, by constantly bearing in mind the brevity of the time during which the brightest triumphs of genius could be enjoyed. His intention had been, that while praying on their individual accounts, the children of his own foundation should never forget to offer supplications also for the souls of those who had preceded them into the realms of eternity. He had stipulated, indeed, that, in return for the dedication of his ample patrimony to the endowment of the college, commemorative masses should be at times offered up for the repose of his own soul. He thanked heaven, that object was accomplished: but, had the release of his spirit from a mean state of penitential probation, been made dependent upon those whose prayers he had the best right to claim, long indeed must he have had to wait for such a consummation: for not only were no masses offered for him, as he had desired, but the present occupants of "All Souls," stigmatized the holy sacrifice of the mass, as a "damnable and idolatrous" ceremony.

In the course of his recent wanderings, he had marked the nice attention to personal comfort, and elaborate purveyance of all the luxuries of life which prevailed in a scholastic establishment, designed by him rather to sever man's affections from the world, than to rivet them to its most sensual allurements. The well stored buttery and steaming kitchen, now absorbed far more consideration than any thought of higher things. Had he anticipated the possibility of such a result, "All Bodies" would have been a more distinctive appellation than 'All Souls,' for a college of which he was the founder. In too vain a spirit of extravagant ostentation he had devised the original foundation of Christ church, with its hundred canonries; in forming, however, that magnificent establishment, he had been actuated not only by motives of personal vanity, but by sincere zeal for the Catholic Church. Upon the monarch who had shorn it of its splendors, had devolved that and many a like responsibility. For himself he could only say, that criminal as had been his career in many

respects, he thanked God it had come to a close in time to spare him the bitter grief of witnessing the spectacle of a great national calamity.

Henry the Seventh rose. He had observed with more pain than surprise, the apparently sudden and compulsory withdrawal of his son from that ghostly convocation. Awful indeed, must be the state of that spirit which, when the flesh, had sown in once Catholic England the fatal germs of resistance to legitimate spiritual authority! The sins of the father were, in his own case, visited indeed most bitterly on his children! His own particular chapel and mausoleum at Westminster, where daily masses were to have been offered for his soul, was now turned into a sort of show room, exhibited to visitors at sixpence a head! In 1488, he had honored Magdalen College with a visit, and for many years his memory had been honored there by the annual celebration of mass for the benefit of his soul, on the top of its beautiful tower.—The prostration of religion had of course abrogated this, together with almost every other pious practice that dated from the days of religious orthodoxy.

Henry the Third here remarked, that his spirit would never have acquiesced in the appropriation by Henry the Sixth of the revenues of the Hospital of St. John the Baptist, which he had founded, to the additional endowment of Magdalen College, could he have foreseen that the members of that establishment would at a subsequent time become traitors to the faith of their founder and benfactors.

The "holy shade" of Henry the Sixth hoped it was quite unnecessary to assure his illustrious predecessor that he shared the sentiment he had just now heard expressed. It was, indeed, he that had licensed the Hospitallers of St. John the Baptist to surrender their hospital, with all its possessions, into the hands of the president and brethren of Magdalen College; and he had done so out of great love and affection for his friend and chancellor, Bishop Waynflete, little dreaming of the direful derelictions of faith and discipline which later days were to bring forth. Elsewhere an especial foundation of his own on the banks of the Thames, had departed alike from olden practice and belief. Some bard of modern times had spoken of "grateful science there still adoring her Henry's holy shape," and the compliment might well be taken in a merely poetical sense,—for the Etonian mode of honoring the memory of their founder, was manifested in the utter proscription of the religious faith in which he had lived and died, and the exclusion from their scholastic walls of any that still ventured to profess it. Such organic changes in the religious impressions of a country, afforded poor inducement to mediæval visitants, and centuries might probably elapse before he should again find it worth his while to take another glance at a nook of earth which he had once ruled and loved.

William of Waynflete, Bishop of Winchester, fully entered into the feelings of his royal master, and deplored at some length the general falling off in the faith of the whole country, and of Oxford in particular. To witness heresy rampant in his own college of Magdalen, was indeed most dolorous! He had heard it stated, that in quite recent times one or two instances had occurred, in which members of his college had actually returned to the faith of their founder, and been thereupon compelled to give up the fellowships which they held from his bounty.—Such glimmerings of reviving orthodoxy, amidst the widely spread gloom of error, were not without value and consolation; but it grieved his soul to say that in one of the cases to which he had referred, the very individual who had had the generous courage to embrace the truth, had subsequently relapsed into his former aberrations! To return to the other world, and pray for his recreant children, was his only course.

Edward the Second directed the attention of his brother founders' spirits to a curious sign of the times, namely, that from the bosom of the college which he had established and endowed, and which, like every other foundation in Oxford, had embraced the innovations of the pretended Reformation, there had recently sprung forth a very gifted member, who, while on the one hand persisting in denouncing allegiance to Rome, and in regarding himself as a member of the law established Church, was on the other perpetually busying himself with attempts to revive many of the leading tenets and practices of the old religion, sending forth, from time to time, publications, from the tenour of which, it were almost impossible not to suppose their author an orthodox member of the true and only Church, but for the strange and inexplicable fact of his continuing the avowed adherent of another one. These quasi Catholic doctrines were spreading in the university, and the results to which they might untimately lead, were known to God alone.

Edward the Third had granted a charter to Queen's College out of regard for his wife, who had interested herself in that establishment, but who would never have done so, had he foreseen that in so doing he was planting an institution for the future dissemination of false doctrine.

Queen Philippa of Hainault thought that amidst the general wreck of Catholic foundations, the chivalry of the nation might have respected a college to which she had left her name and patronage. There at least her memory might have been honored, by maintaining the faith of its founder and benefactress.

Robert de Eglesfield would frankly disclaim the honor of having been the founder of Queen's College, and cede it to his illustrious penitent, Queen Philippa, whose munificence and royal patronage had enabled him to establish that seminary of learning upon a permanent footing. As the

director of that great and good princess, he could render full justice to the sincerity of her religious sentiments, and to the grief with which she must now behold the members of a society bearing her name, lending their adhesion to doctrines which he could only characterize as fraught with the elements of perdition.

William of Durham, rector of Bishop Wearmouth, contended, that if in any one of the establishments of Oxford the old religion had been well entitled to find a refuge, it should have been at University College, the sons troubled themselves so much for the good things of this world, and so little for those of the other. They had a strange method of testifying the reverence they affected to feel for their founder's memory. They had, to be sure, repaired his old tomb in Canterbury Cathedral, and a fine painted gewgaw they had made of it! but, beyond that trifling piece of attention, paid to his mouldering bones, he had nothing to thank them for. When bestowing ample possessions upon the endowment of "All Souls," he had not thought it unreasonable to stipulate, that, to the fellowships of the college, those should thereafter be first entitled, who could establish the nearest claim to kindred with himself. Such persons were, however, at the present day, avowedly excluded from the benefit which he had especially reserved for them, for no other reason than that they adhered to the religion which he had so well loved himself, and in which it had been his happiness to live and die! Would that worshipful assemblage of illustrious phantoms have deemed it possible that so monstrous a perversion of a founder's designs could have been tolerated, in a seat of the so-called liberal arts and sciences!

The archbishop concluded his remarks by observing that in the course of his morning's ærial ramble about Oxford, his attention had been attracted by a monument in progress, resembling in shape one of the marked crosses of the old days of faith which he had discovered was intended to honor the memories of certain doughty dignitaries of the newly established law Church. It puzzled him, he said, mightily, to reconcile the posthumous veneration with which it appeared those "Oxford fathers" were now held in the university, with the fact that in that favored region of the world of spirits to which he had been happy enough to find admittance, he had never encountered any worthies of the name of Cranmer, Ridley and Latimer.

A dim grey streak of light now peered into the choir of St. Mary's, being so suspicious a resemblance to daybreak, that the congregated ghosts simultaneously vanished into thin air. The atmosphere of the old church remained however, many hours charged with vapors of obsolete orthodoxy under the influence of which a regius divine was that very morning,—it happened to be Sunday,—delivered of a sermon of such Popish tendencies, that his mouth was closed by authority for two years.

FOR THE EXPOSITOR.

THE HERMIT'S VISION.

Deep in a cell, concealed from mortal eye,
Anselmo lived a pious hermit's life:
Berries his food—the chrystal springs that oozed
In trickling currents down the moss-grown walls,
Sufficed to slake his thirst: the taste of wine
Unknown—while for his couch, a few dried leaves
Gave to his tranquil sleep luxurious ease.
A goatskin his emaciated limbs
With warmth protected from the winter's cold.

The Sun had set, and the soft Moon its rays
In silvery brightness spread, o'er the blue waves
That rolled contiguous to the hermit's cell,
Who, wandering forth at silent eve, now gazed
In contemplation at the lovely scene.
If for a while the thoughts of other days,
Of early youth, and the endearing ties
Of distant kindred pressed upon his heart,
'T was but a momentary strife between
The world foresworn and heavenly hope in store,
Soon banished from his mind; slowly he turned
His yet unwilling footsteps from the beach
To seek the leafy bed, on which, reposed,
Breathing a fervent prayer, he sank to sleep.

Scarce had the Morphean charm its wonted power
Commenced, when to Anselmo's dreamy sight
A being of another world appeared,
Hovering around his couch, and as it bent
Over the sleeping man, its face revealed,
By the dim light a burning taper gave,
Satan himself! the tempter of mankind!
In vain the hermit strove to make the sign
At which all evil spirits trembling fly:
Some unknown force restrained his lifted arm,
And made him all-subservient to the fiend,
Who thus broke forth:—"Anselmo, as thou stoodst
In the pale moonlight, on yon rocky shore,
Thy heart did yearn for pleasures of this earth,

And memory of the past inflamed desires
Again to visit once familiar scenes!
If thou wilt leave this dreary cell, and yield
Thy wandering thoughts to my entire control,
Thou shalt shake off thy present self, and be
The proud inheritor of thy ambition!
Think not I boast a power I cannot wield:
Three visions of my promised gifts shall pass
Before thy sleep-bound eyes—*Behold the First!*"
He waved his hand—the rocky walls dissolved,
And in their place a countless heap of gold,
Stored in a miser's vault—a glittering mass—
With lustrous jewels of the richest hues,
Mocked the broad sunshine with their brilliant rays.
"These shall be thine—all thine," the arch fiend cried,
"A never failing spring of wealth—the key
That shall unlock all hearts,—the only means
By which life's journey can be freed from care,
And sorrow banished ere it dare intrude!
Think on the boundless pleasures hence that spring,
And scorn my proffered service, if thou canst!
Yieldest thou not yet? has Mammon then no power
On thee? the *Second* vision may have more!"
Again the scene was changed, and now the forms
Of lovely women filled the space; the air
Resounded with sweet music's softest strains,
And as the merry dance they nimbly wove,
Each with lascivious gesture, seemed to try
Her fascination's utmost skill, to tempt
Anselmo to forget monastic vows,
And join them in their wild fantastic sports.
"I await thy answer now"—thus Satan spoke.
"These are the charms most potent with mankind.
If gold alone suffice not to enchant,
Woman and gold combined, my sovereign sway
Must sure attest! Say but the word, and thou
Shalt both possess! Thou answerest not! the *Third*,
Most powerful, yet remains untried. Behold!
A monarch's court in regal splendor decked
And in the midst an empty throne. E'en now
The nobles seek their absent royal prince,
To place him in his father's vacant seat:
But vain their search, if I guide not their steps.
I know thy heart—ambition sways its thoughts,
And dormant love of power begins to wake.
Thou, hermit, art the long-lost, rightful heir!
Thine shall it be to govern and command!
To be that king, 't is but to name thy wish—
Dash not the cup of pleasure from thy lips,
Which I have filled with every sweet for thee;

Drink an exhilarating draught, nor fear
To drain the very lees!" "Hermit, forbear!"
An angel's voice in warning tone exclaimed:
"Nor heed the lying tongue that fain would lure
Thee to thy soul's perdition!" Satan fled—
As the wild wolf that prowling roams at night
Through the dark forest's tangled woods for prey,
When the bright morning sun returns to glad
The earth with cheering beams, shrinks from the light,
And howling, seeks the deepest cavern's shade,
So did the Tempter shun the angel's gaze,
And trembling, quail beneath his withering look.
"Anselmo, hear me"—thus the angel spoke,—
"If thou dost sigh for gold, remember HIM,
The Prince of peace, who had not where to lay
His aching head—who came unto his own,
And yet his own received him not! and let
A recollection of the tears he shed
Extinguish that ambitious fire which seeks
To burn unhallowed in thy troubled breast.
If woman's blandished smiles allure thy heart,
(Forgetful of the sacred vow thou mad'st,)
To cede to earthly beings what thou owest
To God—Oh! break the glass through which are seen
Distorted fancy's vain imaginings!
Let contemplation of the heaven-born love
A Virgin Mother bore her only Son—
A Martha's zeal, and Mary's fervent faith,
Direct thy thoughts to purer souls than those
Of earth. If the desire of kingly rule
Hath blinded thee and hid a face of care
Beneath an ever smiling mask of joy,
Oh! tear the bandage from thy blinded sight
And look through faith to that immortal crown
Which fadeth not; the bright reward of those
Who love to do Our Heavenly Father's will!

The rising sun proclaims the matin hour—
Hermit, awake, to penitence and prayer!
Thy guardian angel slumbers not."

JULY, 1844. R. R. I. P.

HISTORICA RUSSIÆ MONIMENTA.

Ex Antiquis exterarum gentium archivis et bibliothecis depromptа, ab A. I. Turgenevio.

Tomus I. scripta varia e secreto archivo Vaticano et aliis archivis et bibliothecis Romanis excerpta continens, inde ab anno MLXXV. ad annum MDLXXXIV. Petropoli, typis Eduardi Pratzi. 1841.

The first volume of a large and beautiful work, published by the Archeographical College of St. Petersburg, has made its appearance.—The idea of this publication is an excellent one, and recommends itself to the attention, or rather to the imitation of other governments. The object of its author has been to draw from the archives and libraries of other nations, whatever information may be found, concerning the ancient state of Russia, and to weave this material into a connected history.—In this way, the historical riches of foreign countries are laid under contribution for the benefit of the especial history of a people, and become a source of great interest for the whole world. Conducted with conscientiousness and good faith, this work is calculated to prove of great service, to remove much uncertainty, and to throw light on many points, hitherto unknown, or falsely represented.

In a prospectus of some extent, the members of the Archeographical College, tell us of the origin of the book which they are about to put forth, the sources, whence are taken the elements of which it is composed. Collected at various times, by different *savans* and travellers, these elements, having become the property of the State, were placed in the keeping of the College, with the charge of arranging and publishing them. This duty has been accomplished with zeal and fidelity, if we may judge of the volume, which has already appeared. The articles which it contains have been drawn from the secret archives of the Vatican, and from other collections and libraries at Rome, and embrace the period between the year 1075 and the year 1584.

Whatever comes from Rome, whatever is issued from the pontifical chair, or concerns the relations of the Holy See with its children, must be of particular interest to Catholics. And we are therefore induced to present our readers with some extracts from this important publication; we have chosen, for this purpose, such

as relate not merely to the history of Russia, but to the general history of the Church; and from the crowd of remarkable texts, which were presented to us in our perusal of this work, we have selected only such as appeared most deserving of attention.

To many persons, the history of Russia dates no farther back than the reign of Peter the Great. He it is, who, in their eyes, produced and created everything; at his voice, under the magical influence of his genius, a world sprang from naught, and until his time, nothing had been discernible through the deep gloom and confusion, which overspread the land. Such, indeed, is the opinion of many who have written on this score. It would appear that, by design, the barbarism and ignorance of preceding times had been exaggerated, to elevate the pedestal of this famous man, who had, it is true, some brilliant qualities; but some ignoble vices also; who, doubtless, wrought many wonderful things; but who sullied his name with most horrible cruelties. It is necessary that we should know that even before Peter the Great, Russia had had powerful princes, who raised numerous armies, made extensive conquests, and possessed considerable riches: that the subjects of these princes carried on commerce with Greece, and, though rude in their manners, were far from being mere hordes of savages, or nearly such, as they have been represented: that the work of Peter the Great was prepared for his hands by his grandfather, his father and his brother: that Peter the Great, when he ascended the throne, found a country, much more favorably disposed to his projects than we are apt to imagine.

According to ancient traditions, the cities of Kiew and Novgorod, were founded in the fifth century; but the regular and unbroken history of the nation does not commence until the ninth. At this period lived Rurik, regarded as the first sovereign of Russia. Olego, the tutor of Rurik's son, laid waste to the territories of Leo the Philosopher, who then reigned in Constantinople, and who purchased peace from him at a dear rate. Since that time, the Russians often turned their armies against the weak successors of the Roman emperors, and sometimes joined them as auxiliaries.

It was probably from these relations with the Greek Government, at one time hostile, and at another friendly, that the Russians got their first notions of Christianity. In 955, Olga, widow of Igor, grand duke of Russia, went to Constantinople to be baptized; but Russia did not abandon the worship of idols until 988, under Waldimir, the grandson of Olga. At this time the Greeks were united to the Latins; and it thus appears that the Russians, from the time of their embracing Christianity, formed a part of the grand Roman Church, from which they were afterwards separated by schism.*

* See a dissertation "*de Conversione et Fide Russorum*"—and "*de origine Christianæ religionis in Russia.*" Rome, 1826.

The first extract which we shall make from this collection is a brief of Pope Gregory VII., addressed, in the year 1075, to the grand Duke Demetrius, called by the Russians, Isiaslaf, and who, being dispossessed by one of his brothers, had sent his son to Rome, to make obesisance to the sovereign pontiff. It is somewhat singular, that in this brief, Demetrius should be styled *King* of the Russians; for it appears that the only titles then taken by the sovereigns of of Russia, were those of *duke* and *prince:* but the Holy See, both then and in her subsequent intercourse, styles them *kings*.

Shortly afterwards, the Pope wrote, in the following words, to Boleslas II., who reigned in Poland, and unmindful of the distress of Demetrius, retained a sum of money which belonged to him. "Above all things, we must regard charity: and we say to you with grief, that you appear to have violated charity in regard to this money, taken from the King of the Russians. Wherefore, out of our interest for you, we address to you our prayers and warnings; in order that, for love of God and St. Peter, you order the restoration of whatever has been taken by you or yours. You are aware that those, who become unjustly possessed of their neighbor's goods, and who do not repair the wrong they have done, when this reparation is in their power, cannot count upon a place in the Kingdom of God. We desire, for the salvation of your soul, that you hear our words with the same charity which inspires them." We have taken pains to present this text entire, as the sense of it has been very inexactly given, in the history of Russia by Levesque, a work of some circulation.

Demetrius, by a succession of good fortune, again placed in authority, did not answer the expectations to which his conduct towards the Holy See had given rise; and there is too much reason to believe, that in thus appearing to unite with the Church, he had only in view the conciliation of Catholic princes and people with whom he might thus hope to excite sympathy. Boleslas, in fact, became his defender, and contributed not a little to his restoration.

Be this as it may, the Church did not abandon the faithful who were in Russia, and the neighboring provinces: her solicitude was awakened equally in behalf of her wandering children, and of those who were separated from her by error (*elongati ab uberibus matris vestræ*). The constant thought of the Church was to confirm her children in the practice of the divine teaching, and to instruct those, out of her communion, in the rules of faith. How many myriads have yielded to her perseverance, in every clime and of every variety of character! As a proof of this persevering spirit, we have only to witness her numerous bulls, addressed at various times to the princes and people, as well as the bishops and ecclesiastics of Livonia or other countries, and to the Knights Hospitallers of St. Mary, also called the

Soldiers of Christ. It is known that these Knights, who were afterwards merged in the Teutonic order had formed a powerful establishment in Livonia, and there, acting as it were, as an advanced body of sentinels, and valiantly combating under the standard of the Mother of God, they became a strong protection against the invasions of Mahometanism! The order of St. Mary received many marks of the good will of the sovereign pontiff. At one time, when the jealousies of princes made them desirous of keeping their subjects under their immediate authority, there existed among these Knights, a secure asylum. In the year 1226, Pope Honorius III. said to the grand-master and brothers of the order—"Your piety, agreeable to God, and serviceable to men, makes us willing to receive your demand as favorably as we can consistently with our duty to God and justice. Consequently, if, among the strangers who go to Livonia, there be any who desire freely to remain there, in order to defend or protect the Catholic faith, to aid in maintaining your encampment, or to render you any service, we, by virtue of these present letters, grant you the privilege of retaining them, as long as they may be willing to stay." By this means did the Pope not only provide a means of furnishing new soldiers to recruit the strength of the Knights, but he also appears to have had in contemplation the more complete emancipation, and freedom of the human family; this indeed is evident in many of the acts of various Popes. As a farther proof of this, we shall content ourselves with here presenting another document of the same date, or nearly so, with the former: it was issued two years only before it. The Pope is addressing the new converts in Livonia: "The Roman Church, which has made you children of Jesus Christ, by means of the Gospel, regards you as the object of her particular care: she finds it a source of joy and triumph to see that you have risen, who, like the prodigal son, had gone into far-off lands, and were dead to righteousness; that you, who were vessels of wrath destined to perish, have been called by baptism and the regeneration of the Holy Spirit, to the liberty of the sons of God; and as where the spirit of God is, there also should be liberty, since it would not be meet (*valde indignum*) that, being converted to the faith, your condition should be less fortunate than when you were unbelieving, and since, as the Apostle says, everything should prosper for those who love God, therefore you are specially under the patronage of St. Peter and ourselves, you and those of your people or any other who have proven the effects of divine grace; and we ordain, that maintaining your full liberty, you belong to none save to Christ, who has chosen you for his people, and that you be obedient, as far as is due, to the Roman Church." Here we may see how, in those remote ages, when brute force held such great sway, and oppression was so easily exercised, the Church proved herself the jea-

lous guardian of the rights of humanity—a sublime mission for a religion which of itself can supply every social want, and which, while ever proscribing servitude, has held sacred the relative duties of sovereign and subject, of master and servant!

The constant watchfulness of the Holy See over the religious affairs of the most remote nations, has ever been remarkable: her legates are in every clime; her zealous priests, under their guidance, announce and preach to the unbeliever the truth of her sublime doctrines; ever mindful of the sacred mandate of her Divine Founder, she sends forth her humble missionaries, with the same instructions which He gave to the first preachers of his word: "Go ye therefore and *teach* all nations* to observe whatsoever I have commanded you."

In 1224, Pope Honorius III. thus writes to '*all the faithful servants of Christ, established in Russia* (*per Russiam constitutos.*) "You have all, doubtless, read, and cannot but remember, that in the primitive Church, the Apostles caused collections to be made to supply the want of the numerous faithful in Jerusalem; and it is right that we should do likewise in similar cases. Now, our venerable brethren, the bishops who preach the Gospel in the name of Jesus Christ, to the people of Livonia, and strive to give shelter from the pagans to those whom they have baptized, have found it impossible to provide for their flocks unless the pious generosity of the faithful come to their aid. Wherefore, we have considered it our duty to exhort you all, for the remission of your sins, to devote a portion of the riches which God has given you, to the good works of alms-deeds; thus will you render yourselves agreeable to Him, who is the dispenser of every good gift."

The good work of Honorius was continued by his successor Gregory IX., who issued several bulls in relation to ecclesiastical discipline, and renewed the protestations against enslaving the people, which that Pope had before published. In 1238 Gregory wrote as follows to his legate in Livonia. "We have understood from you, that although numerous pagans have been called from their darkness by that light which shines for all men coming into this world, and, abandoning the errors of the Gentiles, have embraced the faith of Christ, and been baptized, yet are there many, among the brotherhood of the Teutonic order of Hospitallers of St. Mary, among clerics regular and secular, and also among laymen, who ask to reduce them to slavery, and to deprive them of the just possession of their property; and this, although these pagans were free, even

* How can this mandate to teach be reconciled with the modern system of evangelization, which would appear to have overlooked entirely this most important precept, and to have substituted for it the 'right of private interpretation,' a right, equally subversive of the necessary unity of God's Church, which was made by theirs '*one fold*' with '*one shepherd*,' as it is contradictory to his express commandment?

before their conversion. Now, as these new converts, now that they are marked with the sign of the faith, should not be in a worse condition than when they were the children of Satan, we recommend you to watch over these neophytes, and to see that they be not molested in any way, and to mark with the apostolical censure, notwithstanding every indulgence and privilege, those who shall molest them. Should there be any, who care so little about offending the Son of God, as to act in contrariety to these present letters, not only will we deprive them of all privileges and favors, which they may enjoy; but we will ever interdict their longer stay in any part of Livonia."—Thus was it that the vigorous arm of the Holy See upheld her oppressed children, and was ever extended in their behalf.

One single document like this is sufficient answer to a thousand falsehoods and calumnies:—it shows Rome in her true light—the constant protectress of the weak and the steady promoter of civilization.

The sovereign pontiff, who feared lest his word should not be received equally by all, and who was anxious to lessen the evil even where he could not suppress it entirely, also wrote to his legate as follows: "When the light of the true faith, which shines upon the world, calls men to the benefits of its sublime brilliancy, and draws them from the errors of the gentiles to receive the religion of Jesus Christ, these men, regenerated by baptism and the Holy Ghost, should find favor and benevolence with their fellow Christians. Thus would the faithful show the lively interest which they attach to conversions, and the infidels be the more induced to become converted. Wherefore, in our desire to see the Catholic religion propagated, we recommend to you, if any persons, in servitude (*de conditione servili*), or subject to the control of another (*alterius ditioni subjectos*), have, by the grace of God, received baptism, that their masters, religious as well as secular, relax in a measure, and for the love of the faith, the bonds of their service, and allow them the full liberty of confessing their sins, attending church and assisting at the divine office."

It is easy to account, after reading of the solicitude of the Holy see for her suffering children, for the veneration and love in which the people held the Father of the faithful, whose efforts to promulgate the law of the Gospel, to relieve the miseries of the distressed, are ever ready to be exerted.

R. O. G.

FOR THE EXPOSITOR.

FLEUR DE MARIE.

Fleur de Marie! as brightly blooming
E'en in that dreariest walk of life,
As though the sun all earth illuming
Showed groves with other flowers rife,
Thou bloomest 'midst misery and despair,
The only type of Heaven there!

Fleur de Marie! oh, peerless flower,
What that I know is like to thee?
The morning star, the twilight hour
The silver breast of the summer sea?
Ah, these to me are *almost* divine,
Lovelier, holier, that name of thine!

It tells of humanity, yet endowed
With every mark of heavenly grace,
It shows th' admiring awe-struck crowd,
An Angel's soul thro' woman's face,
A glorious face, and surely given
As a fair truthful guide to Heaven!

Fleur de Marie! the sweet tears start
From my heart, to my eyes as I speak thy name,
May the blest influence not depart,
But be in after times the same;
For no holier light has e'er dawned on me,
Than thy spirit gives, Fleur de Marie!

FOR THE EXPOSITOR.

ST. PATRICK'S CHURCH-YARD.

To thy place of holy rest
I bend my steps and mournful as I feel
At loss of thee, sweet thoughts will steal
Their way into my breast;
For thou art from care, from every passion free;
And thy spirit, gentle brother, looks from Heaven on me!

Thou wert so young to die!
In form so fair, like Angel visitant:
A tender flower, but lent us to transplant,
When 'neath its native sky
It might take root and bloom, even from there
Sending a perfume, on the chilly air!

I may not grieve, dear child,
That we are thus parted, but a brief sojourn
And I am with thee here; then, who will mourn
For me with sorrow wild,
As mine for thee, mingled with the trust—
That I am happier tho' here the dust!

FOR THE EXPOSITOR.

SORROW IS EVERYWHERE.

Is constancy on earth?
Is there a flower that blooms, and will not die?
Is there a smile unfollowed by a sigh,
And is their true mirth?

No, sorrow is every where,
We see it written on the mourner's cheek,
And hear it in her sighs, which ever speak
Eloquent of despair!

'T is breathed from out the skies,
Whose brightness, cannot last; they change and weep,
Their beauties fade; oh, should we steep
Our hearts in joy that dies?

Oh, truly happy he!
Who sees in all the changes, touches of the hand
Which in its mercy scourgeth, and knows the stern command
Is meant in clemency!

ANNE J——.

FROM THE LONDON TABLET.

LIVES OF THE ENGLISH SAINTS.

St. Augustine of Canterbury, Apostle of the English. Part I. London; Toovey. 1844.

This is the third Part of these most worthy publications; and is, indeed, not less remarkable than either of its predecessors. It gives a sketch of the history of the anti-Saxon Church of Britain, of the life of St. Gregory, and of the early portion of the career of St. Austin in Rome and England. In all these things the relationship between the Church in England and Rome, its head, are, as it seems to us, accurately stated.—There is no emphatic assertion, indeed, of doctrine on the subject; but throughout the Pope's supremacy seems to be taken for granted in a manner that is undoubtedly very striking in one who is not in communion with the Bishop whom he thus seems to admit to be the supreme ruler of the Church. Take, for instance, the following reflections on the prospects of England immediately anterior to St. Austin's mission.

"But if the prospect was thus cheerless at home, still more improbable surely, did seem, that the arm of help would be extended from any foreign quarter. The great external source to which, in times past, our island had been indebted for religious knowledge, was the Roman Church; whether acting directly for herself, or immediately through her handmaid, the Church of Gaul. But, ever since the earlier part of the fifth century, when the empire relinquished its hold upon Britain, all regular communication between Rome and this country had ceased. Indeed, from that period, Britain, to all appearance, relapsed into the obscurity to which its remote situation and insular form naturally tended. Neither was it from Rome alone that our island, since its assertion of independence, was cut off. It became a little world in itself, the theatre of internal rivalries and struggles, but "seldom connected, either in peace or war, with the nations of the continent; insomuch that in the copious history of Gregory of Tours we cannot find any traces of hostile or friendly intercourse" (even) "between France and England," till the events which immediately preceded the mission of St. Augustine.

It has often been observed before, that Divine help is then ever readiest when human prospects are darkest; and surely the present case is to the point of this most true and consoling sentiment. What could have been more contrary to expectation than the means by which the intercourse between England and Rome, thus suspended, was eventually restored, and with all the happier effect, inasmuch as it were to be henceforth a strictly religious intercourse, unfettered by any political ties, and unclouded by the consciousness, or even the memory, of any hostile relations? Such indeed, the connection between Britain and the *Church* of Rome had ever been; but perhaps it was difficult for the Britons to forget, as it was assuredly undesirable for them to bear in mind, that the power which had interposed to give them true freedom, was locally identified with that which never came before them but as the enemy of their national independence. From this time forth, however, the bond between Rome and England was to become an exclusively Christian one. And, as if to facilitate so blessed an issue, the island itself had been replenished with new inhabitants, those were now to be brought into intercourse with Rome of a directly and unambiguously spiritual kind, who had never associated, even with her very name, any ideas at variance with that sweet material character which, by the mercy of God, she was henceforth to assume towards them. But we must hasten to a detail of the strange circumstances under which this new connexion between England and the Church of Rome was cemented; and to this end it will be necessary to shift the scene of our narrative from our own island, in which it has hitherto been laid, to that illustrious City from which the

frail memorials of earthly pomp and temporal dominion had now departed, to make way for the only Dynasty which is without limit and without end; the Empire of empires, the substance whereof all other dominions are but the shadows, though itself but the shadow of that better and lasting kingdom into which it shall one day be absorbed.

Take, also, the following cautious but significant statement:—

"The question may be asked, Why did St. Augustine go so far as Arles to be consecrated? The answer to this question may be obtained from the letters of St. Gregory the Great, and besides its interest in this place, it throws valuable light upon the ancient prerogatives of the See of St. Peter. The Archbishop of Arles had a precedence among the bishops of France, and was at that time also vicar of the Holy See. St. Gregory speaks, in his reply to St. Augustine's ninth Question upon the English Church, of the Pall as a privilege of the See of Arles in the times of his predecessors. In days, then, which so early as the sixth century could be described as ancient, the Church of Rome was what may be called the fountain of honor to Western Christendom. In another of St. Gregory's letters, we find him constituting this same Virgilius, through whom the apostolical succession was transmitted to the English Church, his vicar throughout the dominions of the French king. The following are the terms in which he conveys these prerogatives.

"Since, in compliance with ancient custom, you have requested of me the use of the pall, and the vicariate of the Apostolic See, far be it from me to suspect you of seeking mere transitory power, or mere outward ornament. It is evident to all from what quarter that Faith is derived, which prevails in the regions of Gaul; when your brotherhood comes to the Apostolic See for a privilege which that See has always been accustomed to grant, what else is it than a dutiful child having recourse to its mother's breast for all good things? &c. &c."

We shall be very curious to see the conclusion of this memoir.

EDITORIAL OBSERVATIONS.

Typographical Errors.—It is in vain to hope for an entire freedom from such errors, in any periodical, no matter how diligently watched. Our distant correspondent must have patience in this particular, when we ourselves have to complain of many mistakes, and sometimes important ones, that escape under our own supervision of our own MS. In

looking over the first article in this number, many errors present themselves to our view. It will not be necessary to designate them all. "*In* the beautiful note," for instance, instead of "*See* &c., (page 334, note.) *Thus* cornutum argumentum (page 335,) instead of *this* &c., "*Dramatis persona*" for *personæ* and "introduce us a Romish Priest" instead of *to* us &c., (page 348.) "It has not been *deduced* an article of faith," instead of *declared* &c., (Ibid.) But there is one very important error, in the same page, occasioned by the omission of the little negative *no*, which makes a heresy; and as we are not willing to incur such a stigma, the sentence must be read thus: "Had Dr. Malan examined the primitive Fathers .... he would have found NO contrariety &c . . . But, at the same time, when the reader finds so many other excellencies in the typographical execution of our periodical, we trust he will say with the best ancient Critic and Satirist:

"non ego paucis
Offendar maculis."

We give in full the Pastoral Letter of our Bishop regarding a subject which cannot fail to awaken the interest, and ensure the sympathy, of every Catholic in this Diocess. The establishment of a Diocesan Seminary is an object of too vital importance to the cause of Religion not to be responded to by the faithful, with alacrity and generosity.

Fine Arts.—We would particularly call the attention of amateurs in the fine arts, to a very beautiful altar piece representing the "Crucifixion," recently painted for St. James's church, Brooklyn, by Mr. Franquinet, member of the Royal Academy of Antwerp,—now residing at 247 Broadway, N. Y. This gentleman cannot be too highly recommended to our clergy as an artist, in every way worthy of their patronage. His terms are very accommodating, and so good an opportunity has never before offered itself to our clergy for obtaining altar pieces or other sacred subjects at a reasonable price.

LITERARY NOTICES.

Address delivered before the Philodemic Society of Georgetown College, July 4th 1844, by Eugene Cummiskey.

This address contains patriotic sentiments, and is couched in excellent language.—We select as a specimen, the following passage:

"It was the peculiar fortune of the American Revolution to present one of those grand, imposing spectacles, which occur only in the history of

ages—I refer to the body which gave forth to the world the Declaration of Independence. Could I 'dip my pen in the colors of the sky,' I might attempt to pass an eulogium upon those whose names have come down to us embalmed in the memory of worthy deeds; but, being gifted with powers of only mortal kind, the effort would be deemed presumptuous. There they sat, with feelings pure, holy, patriotic, with minds wrought up by a sense of their wrongs to do an act that would forever make them be remembered as the benefactors of the human race. The advocates of free principles, who, amid the gloomy reign of kings and the corruptions of Europe's aristocracy, still looked forward to a day of regeneration, beheld the dawn of a new sun in the West, and sent heavenward their heartfelt aspirations that it might burst forth with noontide splendor, and illumine the whole globe in its blaze. Had they paused, where now might have been the stupendous fabric of constitutional freedom, erected on the basis of free institutions, and supported by the suffrages of a free people? Where now might have been this glorious confederacy of independent sovereignties, the collected rays of whose stars unite to form the constellation of the federative Union? Perhaps, indeed, they might still exist, but it would only be as dependencies on a Power which, from self-interested motives, would frown down all attempts at national greatness.—They saw proscription staring them in the face; they knew their property was threatened with confiscation; they were aware that all the available machinery of a corrupt court was set in motion to put down the arch rebels who would dare lift their voices in denunciation of a grinding servitude—but when patriotism was the sentiment that pervaded their breasts; when the interests of unborn millions were staked upon the issue; and, above all, when their own proud spirits told them it were better to die than crouch like slaves beneath the yoke that pressed them—nor fears nor threats, nor death itself, could make them cower.

"Yet there have not been wanting those who would characterize their cause, that noblest effort of man, as a factious proceeding; who contend that in no case can the subject be justified in rising in armed hostility against his ruler. This would be casting an imputation upon the integrity of those peerless characters, which we, as cherishers of their fame and guardians of their honor, are bound to obliterate. The doctrine of inviolability on the part of governors, a doctrine now happily exploded, was a barbarous relic of the 'palmy days' of monarchy, when the royal personage sat aloft on his glittering throne, arrayed in all the false grandeur of imperial majesty.—But those days, thank Heaven, have gone by; and the halls of learning, shaking off the incubus with which time and custom had burdened them, now breathe a purer and more consoling spirit.

"It was left to the eighteenth century to exhibit a whole nation arising in their strength, and conducted by leaders who, clothed in the mighty panoply of truth and justice, could successfully contend with the fearful odds, which wealth, nobility, and long-existing forms, threw into the opposite scale. The true principles of government, and the ends for which it was instituted, began to be canvassed with a boldness and fearlessness of consequences before unknown. It was demonstrated then, to the satisfaction of all, with the exception of those whose interest it was to close their ears against conviction, that po-

litical institutions are not a compact entered into between prince and subject, binding only the latter, and leaving the former to run riot in his excesses, without restraint or control, but that each party is responsible to the other for the proper discharge of his duty—so that, if the subject transgress, he is amenable to the laws of the land; if the prince overleap the bounds of his jurisdiction, he can be called to an account for mal-administration. This was the position assumed by our forefathers; and certainly, it must be the chiefest pride of an American, that he can, with heart beating high with ancestral pride, recur to that period, and find, not a set of men impatient of control, and, through a love of licentiousness, desirous of abolishing law and order, but a collection of heroes and sages, with minds endued with more than Roman virtue, who came forward and sacrificed their all for the good of their country."

Autobiography of Lemuel Sawyer, &c.—This gentleman has distinguished himself as the author of the "Life of John Randolph," of which we had occasion to speak in the favorable terms it deserved. In this pamphlet, he gives us a history of his own life, public and private; in the former he evinced more than ordinary ambition as a politician, much eloquence as a member of Congress, and exercised considerable influence through the State from which he was sent. In the latter, he has crowned the whole by examining the most important of all subjects—the truth of Religion—and had acknowledged himself a convert to the Holy Catholic Church, in these terms:—

"I have now brought the history of my life to a close, to which my life itself, in the ordinary course of nature must soon follow. I have drained the bitter cup of existence to the dregs. I have no earthly object to live for: nor have I the means to do so, with that comfort and ease which alone ought to reconcile it to superanuated infirmity. I have but to conquer one great and constitutional infirmity, a nervous weakness, a dread of death which has heretofore haunted me in every case of sickness to render the visit of the king of terrors under all the circumstances of the case perfectly welcome. I will try to bring my mind to view him in the light of a friend, beckoning me to follow him through his dark and icy gates, to a brighter and happier life, and not as a horrid monster, sent to terminate by the most dreadful pangs, my mortal existence. When I come to reap the fruits of my firm faith, to ascend the regular steps of the Catholic religion which I have embraced, to confirmation, and shall have received the last holy rites of the Church, through the hands of my pious and beloved confessor, I trust that the virtue of the unction applied to my eyes will close them in peace and perfect resignation to the will of God, and that a most assured hope of a happy immortality will vanquish the vain tyrant fear, that has heretofore enslaved me, and that I may depart like many others equally timid that I have seen, under such benign influences, without "casting one last lingering look behind," and with a pleasing foretaste of that beatitude which is the inheritance of every true Christian"

INTELLIGENCE.

ENCYCLICAL LETTER—*To our venerable brethren the Patriarchs, Primates, Archbishops and Bishops.*

GREGORY P. P. XVI.

Venerable brethren, health and Apostolical benediction.

AMONG the chief machinations of heretics* of various denominations in in this our age, directed to ensnare the professors of Catholic truth, and to estrange them from our holy faith, the Bible Societies hold a conspicuous place, which were first instituted in England, and thence spread far and wide, and which are strenuously laboring to publish an immense number of copies of the Divine Scriptures, translated into the vulgar languages, and to disseminate them indiscriminately among Christians and infidels, and to entice every one to read them without any guide. Thus, as Jerome in his day complained†—*the loquacious old woman, and the doting old man, and the worldly caviller*—in fine, all persons of every class, if they but know how to read, are supposed to be able to understand the Scriptures without a teacher; and what is still more absurd, and almost unheard of, the very infidel nations are not thought incapable of understanding them.

You are well aware, venerable brethren, to what the efforts of these Societies tend; for you well know the admonition recorded in the Holy Scriptures themselves, of Peter, the Prince of the Apostles, who having extolled the epistles of Paul, observes that in them "there are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition;" and immediately adds: "You, therefore, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness."* You well know, that, from the earliest times of Christianity, heretics, discarding the word of God handed down by tradition, and rejecting the authority of the Catholic church, studied either to *interpolate* the Scriptures, or to *pervert their meaning*.† You are also fully aware what great diligence and skill are necessary for the faithful translation of the oracles of the Lord into a strange tongue, so that either through the unskilfulness or design of so many translators, the most serious errors easily creep into the numer-

* *Acatholici*, not *Catholics*. We have no corresponding term in English.

† Ep. ad Paulinum §7 quæ est ep. liii. t. 1. op. S. Hieronym. edit. Vallarsii.

* 2 Pet. iii. 16, 17.

† Tertullian l. de præs. c. 37, 38.

ous versions published by the Bible Societies: which errors, in consequence of the number and variety of the translations, may long pass unnoticed, with injury to many persons. It matters little or nothing to these Societies, that men, reading the Bibles rendered in the vulgar tongues, fall into this or that error; provided they may be gradually emboldened to claim for themselves the free judgment of the meaning of the Scriptures, and to despise Divine Traditions preserved in the Catholic church, as taught by the Fathers, and to reject the authority of the church herself.

With this view the said Bible Societies incessantly calumniate the church, and this holy See of Peter, as if she endeavored for many ages past to deprive the faithful of the knowledge of the holy Scriptures: although there are numerous and splendid proofs even in latter times, of the extraordinary zeal of the Sovereign Pontiffs, and of the other Catholic Bishops, after their example to instruct the Catholic nations fully in the Divine word, both written and handed down by tradition. To this end were directed the decrees of the council of Trent, whereby not only were bishops charged to see that the Sacred Scriptures and Divine law should be frequently proclaimed through their diocesses,* but in addition to a provision made in the council of Lateran,† it was decreed that in all cathedral or Collegiate churches of cities and large towns, there should be a Theological Prebend, to be conferred only on persons capable of expounding and interpreting the Sacred Scriptures.* In several provincial synods,† and in the Roman council held in the year 1725‡ to which Benedict XII., our predecessor of happy memory, summoned not only the prelates of the Roman province, but many archbishops, bishops, and other prelates immediately dependant on his Holy See,‖ measures were taken to establish this theological prebend, conformably to the decree of Trent, and to secure the delivery of lectures on Scripture by the prebendary to the clergy, and also to the people. The same Sovereign Pontiff made some decrees to the same end in his Apostolic letters specially regarding Italy and the adjacent islands.§ You yourselves, venerable brethren, who at certain periods report to the Apostolic See the state of your diocesses,¶ know well, from the answers repeatedly given to your predecessors, or to yourselves, the warm congratulations of the Holy See to bishops, in whose diocesses divines deliver, in a becoming manner, public lectures on the Holy Scriptures, and her earnest en-

* Sess. 24, c. 4. de Ref.

† Conc. lat. an. 1215, sub. Innoc. iii. c. ii. quod in corpus juris relatum est cap. 4 de Majestris:

* Trid. Sess. 5, c. 1. de Ref.

† In Conc. Mediol, 1. an. 1565. Aquensi an. 1585.

‡ Tit. 1. cap. 6. 129.

‖ In litteris indict. Conc. 24th Dec. 1724.

§ Const. Pastor officii XIV., Kal. Junii an. 1725.

¶ Ex. Constit. Sixti. V. Romanus Pontifex.

deavors to awaken and sustain their pastoral solicitude in this respect, whenever it is not as successful as is desirable.

As to what regards translations of the Bible in the vulgar tongue, many ages past the prelates in various places found great vigilance necessary where such versions were read in secret conventicles, or were actually disseminated by heretics. To this were directed the admonitions and precautions af Innocent III., our predecessor of glorious memory, in regard to assemblies of men and women, clandestinely held in the diocess of Metz, under the cloak of piety, and for the pnrpose of reading the Scriptures;* as also some special prohibitions of Bibles in the vulgar tongue, in France, at a period somewhat later,† and in Spain before the sixteenth century.‡ Greater care became necessary, when the Lutherans and Calvinists, assailing the unchangeable doctrine of faith with an incredible multitude of errors, made every effort to deceive the faithful by perverse explanations of the Holy Scriptures, and new versions of them in the vulgar language made by their partizans; the multiplication and rapid dissemination whereof was greatly promoted by the recent discovery of the art of printing. Wherefore, among the rules which were framed by fathers appointed by the Council of Trent, and which were approved by our predecessor of happy memory, Pius IV., and placed in front of the list of prohibited books, this general regulation is found, that Bibles in the vulgar tongue should be allowed to those only, who are judged likely to increase in faith and piety from their perusal.* This rule was subsequently accompanied with new precautions on account of the continual artifices of heretics, a declaration being added by the authority of Benedict XIV., that *the reading of vulgar versions, approved of by the Holy See, or published with notes taken from the Holy Fathers of the Church, or from learned Catholic writers, should be considered as permitted.*†

There were not wanting, however, new sectaries of the school of Jansenius, who, in imitation of the Lutherans and Calvinists, were not ashamed to censure this most wise discipline of the church and Apostolic See, as if the reading of the Scriptures were useful and necessary to every class of the faithful at all times, and everywhere, and could not be denied to any one by any authority. This bold assertion of the Jansenists, was condemned under severe censure in the solemn decrees passed on their doctrine, with that applause of the whole Catholic world by two Popes of happy memory, namely, Clement XI., in the Constitution, beginning *Unigenitus*, in the year 1713,‡

* In tribus litteris datis ad Matenses.
† In Conc. Tolos an. 1229
‡ Ex. test. Card. Pacecco in Conc. Trid.

* In regulis Indicis III. ep. iv.
† In addit. ad. dict. Reg. ex. dec. Cong. Indic. 17 Junii, 1757.
‡ In proscript prop. Quesnelli a num, 79 ad 85.

and Pius VI., in the Constitution: *Auctorem fidei* in the year 1794.*

Therefore, long before the institution of Bible Societies, the faithful were cautioned by the aforesaid decrees of the church against the wiles of heretics, veiled under the specious cloak of zeal for the diffusion of the Sacred Scriptures for general use. Pius VII., our predecessor of glorious memory, perceiving that those Societies which had sprung up in his time, were rapidly increasing, did not neglect to oppose their efforts, both by his Apostolic Nuncios, and by letters and decrees of various congregations of Cardinals of the Holy Roman church,† and by two Pontifical letters addressed to the archbishop of Gnesnen,‡ and Mohilif.‖ Afterwards, Leo XII., our predecessor of happy memory, pointed out the machinations of the Bible Societies, in his Encyclical Letter to all bishops of the Catholic world, dated 5th May, 1824, as did also our predecessor, Pius VII., in his Encyclical Epistle of 24th May, 1829. Finally, we ourselves, who, although far inferior to him in merit, succeeded him in office, did not fail to direct our Apostolic solicitude to the same end, and among other things, we took care that the rules formerly made concerning vulgar translations of the Scriptures, should be recalled to the minds of the faithful.§

We have reason to congratulate you, venerable brethren, since urged on by your own piety and prudence, and animated by the above letters of our predecessors, you have not neglected to admonish, when necessary, your Catholic sheep to beware of the snares laid down for them by the Bible Societies. From these efforts of the Bishops, in concert with the solicitude of this supreme See of Peter, through the divine blessing, some rash Catholics, who unwisely had countenanced the Bible Societies, discovering their designs, withdrew from them, and the body of the faithful remained free from the threatening contagion.

The Biblical sectaries cherished the hope of reaping great glory, by leading infidels to some kind of profession of Christianity, by the reading of the sacred books in the vulgar tongue, numberless copies of which they caused to be distributed through those countries by their missionaries and agents, and to be obtruded on people who are unwilling to receive them. But the event did not at all correspond with the expectations of men who were seeking to propagate Christianity in a way different from that instituted by Christ, since they did no more than occasionally throw obstacles in the way of Catholic priests, who, clothed with the mission of this Holy See, going to those nations, spared no labors to bring forth children to Christ by the preaching of the Word of God, and the administration of the Sacraments, being ready even to shed their blood amidst cruel torments for their salvation

* In damn. Pseudo-syn. Pistor. n. 67.
† Imprimis per ep. Cong. Prop. ad. Vic. ap. Persiæ, &c.
‡ 1st June, 1816.
‖ 4th Sept.. 1816.
§ In Monito ad Dec. Cong. Indices, 7th Jan, 1836.

and in testimony of their faith.

Among those sectaries whose expectations have been thus disappointed, and who see with regret that immense sums of money have been hitherto wanted to no purpose in the publication and dissemination of their Bibles, some have recently given a new direction to their manœuvres, endeavoring in the first instance to corrupt the minds of the Italians particularly, and of the citizens of our own capital. From advices recently received, and from documents, we learn that several of various sects assembled last year at N. York in America, and on the 12th of June, formed a new Society styled the *Christian League*, intended to be augmented by admitting members of all nations, or by forming branch Societies in conjunction with it: whose common object is to communicate to the Romans and other Italians, religious liberty, or rather *insane indifference to all religion*. They admit that for several ages the institutions of the people of Rome and Italy were so important in the eyes of all, that nothing great took place in the world, that did not originate in this august city; which they account for, not by the establishment here by Divine disposition of the supreme See of Peter, but by certain vestiges of the ancient dominion of the Romans continuing, as they assert, in the power usurped by our predecessors. Wherefore, it being their determination to give to all nations the liberty of conscience, or rather of error, from which, as from a fountain, political liberty likewise flows, with an increase of public prosperity, as they understand it, they despair of success, unless they first make an impression on the citizens of Italy and Rome, whose authority and exertions would be afterwards highly influential among other nations. They feel confident that they can easily accomplish this, since so many Italians are scattered abroad in various countries, and many return home, several of whom caught by a love of novelty, or being of corrupt morals, or suffering from poverty, may be induced to join the Society, or at least sell their services to it. They have, therefore, turned their attention to this object, to introduce by means of such persons, wherever they can find them, vulgar and corrupt Bibles, and to place them clandestinely into the hands of the faithful; and with them to distribute at the same time the worst kind of books and pamphlets, directed to estrange the readers from the church and from this Holy See, which are composed by those Italians, or are translated by them from other authors into their mother tongue, among which they particularly select, *The History of the Reformation*, by Merle D'Aubigne, and *Memoirs of the Reformation in Italy*, by John Cric. The character of this whole class of books may be understood from a rule said to have been adopted by the Society, that no two members of the Committee of Publication shall be chosen from one religious sect.

On receiving the first intimation of these measures, we could not but feel

grieved at the danger which menaced, not distant regions, but places near the very centre of Catholic unity.—For although there is no cause for apprehending that the See of Peter should ever fail, wherein the immoveable foundation of His church was placed by Christ our Lord, we must not, therefore, be insensible to the duty of maintaining its authority; and the very office of our Supreme Apostleship reminds us of the strict account which the Divine Prince of Pastors will require of us, for the tares growing up in the field of the Lord, if sowed by the enemy whilst we were sleeping, and for the blood of the sheep entrusted to us, if through our neglect they perish.

Therefore, having taken counsel from some of the cardinals of the Holy Roman church, and having seriously and maturely weighed the whole matter, at their suggestion we determined to write this letter to you, venerable brethren, whereby with Apostolical authority we condemn anew all the aforesaid Bible Societies long since condemned by our predecessors, and in like manner by the judgment of our Supreme Apostleship, we specially reprobate and condemn the aforesaid new Society of the *Christian League*, formed last year at New York, and all Societies of the same kind already connected with it, or which may hereafter be connected. Wherefore be it known to all, that all those who enrol themselves in such Societies, or who presume to aid or abet them in any way, are guilty of a most grievous sin before God and the church. Moreover, we confirm and renew by Apostolical authority, the above-mentioned regulations* long since made as to the publishing, distributing, reading, and retaining books of Sacred Scripture translated into the vulgar tongues. As to other works of any author, we wish it to be generally known, that the general rules and decrees of our predecessors, prefixed to the list of prohibited books, should be observed, and consequently, that not only such books as are specially put in the list are to be guarded against, but also others comprised under the aforesaid general prohibitions.

Venerable brethren, called to share our solicitude, we earnestly recommend you to announce and explain to the people entrusted to your pastoral charge, in due place and time, the Apostolic judgment, and these our mandates, and to endeavor to withdraw the faithful sheep from the aforesaid Society of the *Christain League*, and other auxiliary Societies, as also from other Bible Societies, and from all communication with them. Accordingly it is your duty to remove from the hands of the faithful, Bibles translated into the vulgar tongue, such as have been published contrary to the decrees of the Roman Pontiffs, and all other prohibited or dangerous books, and to see that the faithful themselves by your admonitions and authority *may learn what kind of food they should consider wholesome, and what noxious and dead-*

* Præscriptiones.

*ly.** In the meantime, venerable brethren, be daily more earnest in the preaching of the word of God, both personally, and by the ministry of all who are charged with the care of souls in your respective dioceses, and of other ecclesiastics competent for the task; and be more particularly careful that such especially as are appointed to deliver public lectures on the Holy Scripture, may diligently perform this duty in a manner suited to the capacity of their hearers, and may never, under any pretext whatever, dare interpret and explain the Divine Scriptures contrary to the tradition of the fathers, or otherwise than the Catholic church understands them. Finally, as it is the part of a good Shepherd, not only to protect and lead the sheep that follow him, but likewise to seek after and bring back to the fold those which have strayed far away, so it is your duty and our own to employ all the efforts of pastoral zeal, that such as have suffered themselves to be led astray by these sectaries and distributors of bad books, may, through the grace of God, know the enormity of their sin, and endeavor to expiate it by the remedy of wholesome penance. Nor must we exclude from our pastoral solicitude their seducers, or even the very chief masters of impiety, the greatness of whose iniquity must not deter us from earnestly seeking their salvation in whatever way it may be possible.

* Ex mandato Leonis XII. edit. una cum. Decr. Congind. 26 Martii, 1825.

We look, venerable brethren, for special and earnest vigilance against the snares and machinations of the members of the *Christian League*, from such of your order as govern churches in Italy, or in other places where Italians are numerous, and especially in the confines of Italy, or wheresoever there are marts, and ports, and easy access to Italy. For since the sectaries design to accomplish objects in such places especially to co-operate with us, strenuously, and perseveringly, to defeat their machinations with the aid of the Lord.

We are confident that our exertions and yours will be seconded by the civil authorities, especially by the most princes of Italy, no less on account of their eminent zeal for maintaining the Catholic religion, than from a conviction that the public welfare requires the aforesaid machinations of sectaries to be defeated. For it is manifest, and proved by the long experience of past ages, that there is no easier way of withdrawing nations from fidelity and obedience to their princes than by introducing indifference in religion, which sectaries propagate in the name of religious liberty. Nor, indeed, does these new members of the *Christian League* dissemble it; for although they declare themselves unwilling to excite sedition, yet by claiming for each one of the humblest class the right to interpret the Bible, and by establishing throughout the Italian nation an unqualified liberty of conscience, as they term it, they acknowledge that the political liberty of

Italy will also follow as a matter of course.

Above all, let us, venerable brethren, raise simultaneously our hands to God, and with all possible humility, in fervent prayer recommend to Him our cause, and that of the whole flock of his church: invoking at the same time the most holy intercession of Peter the Prince of the Apostles, and the other saints—especially the Most Blessed Virgin Mary—whose privilege it is to destroy all heresies throughout the Universe.

Finally, with all our hearts in token of our most ardent charity, we affectionately impart the Apostolic Benediction to you all, venerable brethren, and to the clergy entrusted to your charge, and the faithful laity.

Given at Rome, at St. Peter's on the 8th May, 1844, in the fourteenth year of our Pontificate.

GREGORY, P. P. XIV.

BELGIUM.

A further discovery of some manuscripts of Abailard has recently been made in the Royal Library of Brussels. It may be recollected that some time ago the discovery was made of a number of MS. hymns, the composition of Abailard, together with a letter which had been sent along with the hymns to Heloisa.—This letter, of which a copy was published in 1841, had the appearance of having been broken off unfinished. Two more manuscripts have now been found, forming the continuation and conclusion of that curious document, which is divided into three distinct parts, corresponding with the classification of hymns. The letter is a complete treatise on hymn composition, and is worthy to be a pendant to the letter in which Abailard expounds to Heloisa the laws of monastic life.

ROME.

There have been lately discovered in the archives of Prince Doria Pamfili, two letters from Henry IV. of France, to Clement VIII., with that Pope's replies. This correspondence, which was supposed to be lost, relates to Henry's submission to the holy See. His letters are dated the 6th and 7th of November, 1595. His absolution, it will be remembered, was pronounced on the 17th of December following.

The sale of Cardinal Fesch's magnificent gallery here, was, by the last advices, fixed to take place in March. No gallery in Italy was so rich as this in the multitude and diversity of schools. There were many first pictures of Holbein, Vanhuysen, Teniers, Rembrandt, Rubens, Vandyke, &c. of Raffael, Leonardo da Vinci, Titian, Guido, &c., of Watteau, Claude, &c.

Letters from this capital mention that a copper-plate engraver, Signor Lanzarnolo, has discovered a method of fixing, on the lithographic stone, the images obtained by the daguerreotype, so that a large number of impressions can be obtained on the instant. The artist has presented to the Pope proofs of several of the

monuments of the Eternal City, rendered by this process, which are said to be excellent.

The seventh volume of the Abate Coppi's continuation of the 'Annali d'Italia' of Muratory, has appeared. It comprises the period between 1820 and 1829.

LUCCA.

The proceedings of the Fifth Session of the Italian Scientific Associations, held here in September last, and of which 495 members were present, exhibit many features of interest. Not the least gratifying of these is the evidence afforded of the desire of the higher and more cultivated classes, to promote the education of their hitherto lamented humbler countrymen. A paper was read by Count Serristori: 'On the Male Orphan Schools of Italy, condensed, with reference to the Technological Instruction of the Working Classes,' repays the perusal. There are upwards of seventy of these schools in Italy, principally supported by voluntary contribution, and doing much good, though as yet but imperfectly managed.

VENICE.

This city is undergoing the most extensive improvements. The old palaces are thoroughly repaired, and new ones built in every direction.—Houses, whole streets are raising their heads, on the borders of the smaller canals, which are being filled up; the bridge across the Lagunes is progressing uninterruptedly; the 'Ponte delle Paglie' has been enlarged to double its former size; the 'Ponte di ca di Dio' is being rebuilt. A new project is on foot for opening the 'Sfondo' of the old 'Procuratie;' another for ornamenting the base of the Campanile of St. Mark's, removing all the miserable little wooden shops that now encumber it. A magnificent hotel is to be erected on the 'Riva degli Sehiavoni,' supplying a long-needed decoration for this noble promenade. Mechanic's schools are in active operation, and the population, instead of carrying on a sombre and apathetic existence, in hourly dread of those graves for the weary, the *Piombi* above, of the *Pozzi* below them, enlivened only by collecting in groups on the marble square, to listen, with ears intent, and eyes glistening, while some tatterdemalion recites, 'Erminia intanto fra le ombrose piante,' &c., are engaged very actively in the prosaic occupation of making money.—They would, every man of them, leave Tasso for a tester. There is every appearance of healthy improvement in this ancient city.

DUKEDOM OF SUSSEX.

The House of Lords sat on Tuesday as a committee for privileges for the further consideration of the claim of Sir Augustus d'Este to the rights and privileges of the Dukedom of Sussex, &c. The House was fully attended.

Sir T Wilde proceeded to call Mademoiselle Augusta d'Este, who said

—I am sister to the present claimant in this case. We were both born of the same parents. I was present after the death of my mother, when the iron chest wherein all her papers had been deposited was opened. The letters were between my father and mother—letters from one to the other. Among the various papers a journal, which had been kept by mother, was found. Out of that journal I had frequently read passages to my late father. All these letters and papers, as well as the journal, were delivered to my brother, the present claimant. This is the journal (one here shown to the witness.) We found them in my mother's depository, along with the other papers. This paper, too, which is now produced, was also among them. This prayer-book, too, we discovered in the same chest. I had seen it before, because my mother had upon several occasions shown it to me previously, saying that "it was the Prayer-book out of which the Rev. Mr. Gunn had married her to my father." The fly-leaf which is now visible, was then in its place. We also found a book entitled "Young's Night Thoughts," and some volumes of "Blair's Sermons." I have often —very frequently—heard my father and mother say that they were married at Rome.

Lady Virginia Murray came from France, where she had resided twenty-five years, on purpose to be present at the trial, she remembered the marriage, and identified the petitioner as her sister's son by the Duke of Sussex.

Dr. Lushington was examined as to a conversation with the late duke on his marriage, and Admiral Stopford as having conveyed his Royal Highness from Italy at a certain time in the frigate Aquilion.

Dr. Nicholas Wiseman—I am a Roman Catholic Bishop. I am coadjutor to the vicar apostolic of the central district of England. I preside over the Roman Catholic College at Oscott. I resided at Rome from 1818 to 1840. I was the superior of the English College there; in the event of any question arising as to matrimonial cases, the vicars apostolic here have the same jurisdiction as the bishops on the Continent have in such matters. I have had as fair an opportunity as can be expected to be acquainted with the law relating to marriage. It is an important part of the duty of my present office to make myself acquainted with the law. I am aware of the Council of Trent. Between Roman Catholics a marriage to be valid must be in the presence of a priest and two witnesses. There are no laws regulating the marriages of Protestants at Rome. The canons of the Council of Trent are known there, and any edition coming from an authorised press would be admitted in evidence; for a marriage to be lawful, the parties contracting it must conform to the ritual of the church. But the marriage would be valid and binding without conformity to the forms of the ritual, but to be valid it must absolutely be before the priest and witnesses. The book presented is an authenticated copy of the Coun-

cil of Trent. It is printed from an authorized press, and is authenticated by the autograph signature of the proper officials. The date of the convocation of the Council is 1542. Till the Council of Trent, marriages were regulated by the ordinary canon law, which prevailed throughout Europe. I have never heard of an instance of the attempt being made by two Protestants at Rome to be married by a parish priest there. No priest would marry them. The priest would be under no obligation to marry them. The Pope has authority to expound and explain the decree of the Council of Trent. Pope Benedict XIV. has given such an explanation. This is the work of Pope Benedict XIV. on diocesan synods. It is of the greatest weight, and would not be departed from by any bishop. *De Synodo Dioecesanæ* is the title of the work. I cannot say that this edtion of that work is an edition of authority. I have no doubt that this is a correct copy; it is published by the Academy at Louvain, and has the *imprimatur* of the proper parties to it.

Another copy was afterwards produced, which Dr. Wiseman at once pronounced to be authoratative, so that it would be received as evidence in the Roman courts.

The Attorney-General—Does that book form part of the law?

Dr. Wiseman—It is. It declares what a bishop may and what he may not define. It is considered a portion of the law of Rome. The Roman tribunals would be bound by it. A decision in this book would be an authority in any case. It is the general law of the Roman Catholic Church.

A discussion then ensued as to the admissibility of this testimony as to what was of authority before the Roman tribunals, and it was finally settled as perfectly clear, that if the witness could be considered as a person bound by office to know the law of Rome, he might state it as a fact, and might in that way inform the House what the law was, and what were received as authority.

Dr. Wiseman recalled—The marriage at Rome of two Protestants before a Protestant clergyman would be deemed a valid marriage at Rome. There is no decision or law on that subject, but I have no doubt that it would be deemed a valid marriage: if that marriage was celebrated by the Protestant clergyman according to Protestant ritual it would be valid. No other marriage would be necessary. The parties could not separate or marry again. The rights of succession would take place upon such a marriage. It would not be the subject of ecclesiastical censure. They would be considered as man and wife. The Attorney-General remarked that this evidence was wholly at variance with the law of Rome, as stated in Sir T. Wilde's opening speech.

Dr. Wiseman continued—If they contracted *per verba de præsenti*, considering that form according to their religious opinions to be binding on them, the law would consider that sufficient.

The Lord-Chancellor—I put aside all religious matter entirely. Suppose it a mere contract *per verba de præsenti*, would that be a marriage?

Dr. Wiseman—I should feel a diffidence about answering that directly. If they intended to bind themselves as much as they could by any contract —if, according to the judgment of their countrymen, it was considered binding. Practically, I think that the decree of the Council of Trent is not treated as extending beyond Roman Catholics. The decree of that council was to abolish a great practical abuse among Roman Catholics, but was not intended as a penal measure against Protestants. This decree has a peculiarity in its enactments. It declares void marriages not celebrated *coram parocho* and two witnesses, but it is not to affect parties in places where it has not been promulgated thirty days before such marriage. Where it has been so promulgated, the question arose whether the marriages of Protestants were null and void. Layman, in his work, which would be of authority in the ecclesiastical tribunals at Rome, states that it is not to be presumed that the council intended to annul Protestant marriages, for the mischief would be so extensive, throwing so many persons into sin.

By the Attorney-General—I have not known a particular case in which his work was quoted, but I studied at Rome, and was always accustomed to consider it as of authority.

By Lord Brougham—If a question of Marriage arose incidentally in a civil case, this work would be referred to as having great weight.

By the Lord Chancellor—It is the work of a text writer on the law.

The Solicitor-General submitted that this witness had not given himself the character which enabled his evidence, as to the foreign law, to be authoritative.

The Attorney-General said that this witness merely administered the canon law here, but the inquiry here was not as to the canon law administered here, but what was the law of Rome.

Dr. Wiseman, in answer to Sir Thomas Wilde—I might have to decide here on the validity of a marriage contracted abroad, and should apply to those questions the canon law as administered at Rome, and not that which was admitted here.

By the Attorney-General—The decree of the Council of Trent is not what I administer here, with respect to persons married here; that is part of the law of Rome, but in deciding here on persons married abroad, I should apply the decree of the Council of Trent to such a case.

By Lord Campbell—Or in cases of Irish marriages.

By the Attorney-General—I do not know instances of Protestant marriages coming before me.

By the Lord Chancellor—I know no instances of Protestant marriages decided by the tribunals at Rome.

By Sir T. Wide—I have gone through the education usual with persons to fit them for ecclesiastical purposes.

By Lord Campbell—But not for the purpose of sitting as an ecclesiastical judge.

By Sir T. Wilde—There is a tribunal at Rome called the Grand Penitentiary. It is a tribunal to enquire into crimes.

By Lord Brougham—I might have to decide whether there had been an impediment. I might have to do so for the purpose of censure or penance, or to set right the spiritual objection. I should decide merely with a spiritual view. The validity of a Protestant marriage, as between Pretestants being and intending to continue Protestants, could not come before me.

By Sir T. Wilde—The question of marriage is an ecclesiastical matter at Rome. If I decided a case in England, that decision would have weight in the Roman tribunals. I exercise here ecclesiatical authority as any other bishop might do in his diocèss. I am one of the bishops. The canon law at Rome is the ecclesiastical law.

By the Attorney-General—I have had no practical experience, either as an advocate or as a judge, in any ecclesiastical tribunal at Rome.

The question of a witness's admissibility as to the question of the Roman law, was again raised and discussed, and, in the end, Sir T. Wilde was desired to examine him as to the nature and attributes of his office here. The learned counsel did so at a considerable length, and the cross-examination then took place. The substance of Dr. Wiseman's answers was, that, as a Roman Catholic bishop, he did in this country administer the law of Rome so far as the law of this country permitted him to administer it, and that his decisions, in the performance of this duty, would be recognized as of authority at Rome; and if the persons on whom he had thus pronounced decisions afterwards went to Rome, they would be bound by those decisions so long as such decisions remained unappealed from, and unreserved from. He added, however, that the tribunals at Rome avoided, if possible, dealing with matters of this sort, when the subjects of foreign states, especially Englishmen, were concerned, but that did not rise from the inapplicability of the law to such cases, or from any question of jurisdiction in the bishops, but from other causes. In the course of this discussion, the marriage of Napoleon was referred to, and Dr. Wiseman being asked about it, said that the marriage was, by the Roman church, indissoluble; that the Pope himself could not dissolve it; that Napoleon's marriage with Josephine had not been dissolved, but had been declared invalid for a cause existing at the time of the marriage. He did not at the moment recollect the particulars of that cause.

Lord Brougham asked whether it was not this—that the marriage had not been celebrated by the priest of the parish.

Dr. Wiseman did not know.

Lord Brougham—So, if there had been any little Bonapartes or Beauharnois, they would all have been

bastards through the effect of such a matter, and so long afterwards.

At the end of the examination.

The Lord Chancellor said that the witness fills a situation of importance. In that situation he is engaged in the performance of duties of great importance and responsibility. Connected with them he is bound to make himself acquainted with this subject. Being so, his evidence on the subject becomes admissible. It is impossible to say that he is incompetent.

Dr. Wiseman resumed—The marriage between two Protestants at Rome by a Protestant clergyman, according to the Protestant ritual, would be considered as a valid marriage. The decree of the Council of Trent does not come into operation till thirty days after it was promulgated in a particular parish. Pope Benedict XIV. issued a bull into Belgium, declaring that the Protestant marriages had all along been valid, notwithstanding the promulgation of that decree. Some of the reasons of decision were to prevent fictitious conformity of a person for the purpose of getting rid of a Protestant marriage, and on the other hand, to prevent persons from avoiding to conform, lest they should be treated as having till then lived in fornication. That bull is still authority at Rome.

Cross-examined—The decree of the Council of Trent is not considered as applying to Protestants practically. By that I mean, that the words make no distinction or exception, but in practice it is never applied. Since the bull I have spoken of, I know of no cases of Protestant marriages which have come before the Roman tribunals. A marriage taking place at Rome between a Roman Catholic and Protestant, must, in order to be valid, take place before the parish priest and two witnesses. The priest must have a dispensation for that purpose, but if he married them without a dispensation, it would be a valid marriage. So it would if he married in that way two Protestants. I have not heard of such a case practically. The priest would not be allowed to do it. Suppose such a marriage was performed by the parish priest, without two witnesses, it would be void, for the Council of Trent requires the witnesses. If the marriage between two Protestants would be valid according to their own religion, the Church of Rome would consider it valid.

By Lord Campbell—If there were a Presbyterian man and woman at Rome, who contracted a marriage good according to their country and religion, would your tribunals recognize it?

The witness—They would.

By the Solicitor-General—Suppose a Roman Catholic priest came to this country and married, would the law of Rome admit that to be a valid marriage?

Dr. Wiseman—Most certainly not.

Sir T. Wilde feared that the next witness, though he was a very learned man, would not come within the rule laid down by their lordships as to being *peritus virtute officii*, and so might not be admissible; but he

should respectfully tender the gentleman as a witness.

The Rev. Mr. Randall Lythgoe—I am a Roman Catholic priest. I studied theology at Rome, and those matters which qualify me for holding offices in the Roman Catholic church. I am the superior at Stonyhurst. I hold the usual missionary functions which fit me to perform the functions of parish priest. I think I possess a knowledge of the canon law.

Cross-examined—I perform the ceremony of marriages as a parish priest. I have no judicial functions. But for my oath, as a professed father of the Jesuits, not to accept office, I might accept the office which Dr. Wiseman now holds.

The lords held that this gentleman was not *peritus* by office, and so was not admissible to give evidence of the Roman law.

Dr. Wiseman was recalled—If a question on the validity of a marriage of Protestants at Rome, arose at Rome, it would go before the Court of the Grand Penitentiary. The judges of that Court are all ecclesiastics. If it arose with respect to civil matters it would go before the Camera, which is also composed of ecclesiastics.

By Lord Brougham—That court would send it—should the question be marriage or no marriage—to an ecclesiastical tribunal. The highest civil authority would be the Rota, which is composed of ecclesiastics. The highest authority in spiritual matters would be the Holy Office, which is altogether ecclesiastical.

Sir T. Wilde said he had no further evidence of this kind now to offer.

It was intimated that the lords would expect the best evidence of the Roman law, and the practice of the Roman tribunals, and the counsel for the claimant therefore suggested an adjournment, which accordingly took place.—*Tablet.*

INDIA.

Seal College.—The Catholics of Bengal will, we are sure, learn with feelings of much regret, that extreme ill-health has compelled the Rev. Mr. Sumner, Director of Seal College, and Professor of Theology at St. Francis Xavier's, to take his passage in the Prince of Wales for England, which vessel left town on last Thursday morning. Father Sumner is accompanied by Mr. E. Cantopher, a promising young East Indian, and a student of St. Xavier's, and who is to enter Stonyhurst College and study for priest's orders.—*Bengal Catholic Herald.*

GUIANA.

The Very Rev. J. Taylor, President of Carlow College, has accepted the office of Vicar-General of the Guiana Vicariate, and active steps are being taken to promote the advance of religion and sound education; and several distinguished prelates, both in England and Ireland, are co-operating most zealously to place this important diocese in a flourishing condition, both by present assistance and by provisionary regulation.—*Cork Enquirer.*

DOMESTIC.

John, by the Grace of God and the approbation of the Holy Apostolic See, Bishop of New-York, to the Reverend Clergy and Faithful Laity of the Diocese, peace in Christ and salvation.

Rev. Brethren and Beloved Children in Christ:—Amidst the cares for the present which press on the mind of your Bishop, he would not fulfil the duty of his office, if he could be thoughtless or indifferent with regard to the future welfare of the flock committed to his charge.—A Bishop of the Church must form his ideas of episcopal duty, in harmony with the great purpose of the Son of God, in laying the foundations and arranging the order of perpetuity in the Christian society. Hence the Bishop who is but the delegated pastor, representing the true shepherd of our souls, must be solicitous for the things of the future as well as for the present—and of all things that can thus interest his mind, the most important, beyond comparison, is the providing for a succession of those who are to discharge the office of dispensers of the mysteries of God towards his faithful people.

In the hope of discharging the duties of our peculiar station in this regard, at the present time, we are forced, Reverend and beloved brethren, to involve you in a partnership of our episcopal solicitude and responsibility. Personally, we have but the power of invoking your aid and co-operation; for if the means to accomplish those things which are necessary for the welfare of the Church were at our disposal, we should unquestionably employ them, without feeling obliged to call upon you for co-operation and support.—But in the order of God's merciful providence in his Church, the priests of the sanctuary are the coadjutors of the Bishop, and the glory of taking part with the pastors and with Christ himself, in applying the means of redemption to present and future generations of mankind, is extended so as to come within the reach of the faithful themselves, according to their zeal and circumstances.

Jesus Christ our Saviour has died for the redemption of our race. But he has ordained that the merits of his death should be applied to the souls of believers according to an order which he has been pleased to appoint—an order, too, which involves all the high and holy exercises of Zeal, Charity, the love of God, and the other virtues, which constitute the essence of his divine Religion. He could unquestionably have provided for the salvation and sanctification of men without the help of human agency. But he was pleased rather so to appoint the administration of heavenly things, that all those who believed in his name should have it in their power to take part in the great work, for which he became man and for which he died upon the cross. Hence, to carry on his own ministry in an outward form, he took from the multitude of believers twelve, whom he endowed with ministerial powers, and designated

as apostles or messengers, to convey not only the tidings of redemption, but also to discharge the ministerial agency by which it was to be obtained. From these twelve, he selected one as the Chief and prince of the ecclesiastical hierarchy. Thus during his own life and ministry on earth, he constituted that glorious and everlasting church of which it is our happiness to be members.—The Prince and the Apostles appointed by Him have never been without successors to carry on the great commission which they had received, and which they were to transmit, as they have transmitted, to their associates and successors.

Here is an outline of that great and miraculous work of God—the Apostolic and Catholic Church. And to those, who will here observe the manner of its operation, it will appear evident that at all times God inspired and directed the thoughts of the episcopal body towards the continuation of the priesthood, and through their ministry, the sanctification of the faithful. Nay, the priesthood themselves, by the same divine grace, have always been zealous to see new candidates for the levitical order of the Christian altar arising around them, to become their assistants and successors in laboring for the salvation of mankind.

Neither has that divine spirit which presides over the destiny of the Church, ceased to fill the minds of the faithful themselves with the same zeal for the continuation of the preaching, the doctrine, the mysteries and sacraments which are appointed as the ordinary means of man's salvation.

It is thus, Rev. Brethren of the Clergy, and beloved children of the Laity, that through the fidelity of zealous pastors and faithful people now resting in the bosom of their God, the blessings of the Catholic faith and ministry, have descended even to us—and we should neither be sufficiently grateful for this inestimable benefit, nor sufficiently solicitous for the discharge of our own actual duty, if we could remain indifferent to the desolate condition of those who are to succeed us, were no means taken to make them partakers of the same spiritual advantages. It is on this account that we have resolved, by the divine blessing, to undertake the establishment of a Theological Diocesan Seminary near the Episcopal See, and for the Diocese of New York. We need not remind you, Beloved Brethren of the destitute situation of many parts of this Diocese, as regarded the supply of missionary Priests, until within a recent period. It has been our consolation to witness within the last few years an increase of Priests, by which the number has been more than doubled: yet even this increase has not been equal to the wants of the faithful in many remote districts of the Diocese, and it is to be feared that many souls have passed from this life, perishing, because there was no one to break to them the bread of life. Neither has it been owing to any settled or united effort on the

part of all to provide a supply of Clergy equal to the wants of the faithful, that the increase already alluded to, has taken place. But God himself seems to have taken pity on our condition, and by means altogether providential, to have prepared, and sent his own laborers into his vineyard. This should encourage us in the hope, that he will give a special benediction to our poor efforts towards the training and preparing of candidates for the holy ministry of our altars.

Trusting, therefore, to His goodness and to your co-operation, we have determined to commence forthwith the foundation of a THEOLOGICAL DIOCESEAN SEMINARY FOR THE DIOCESE OF NEW-YORK. To enable us to accomplish the undertaking, we must appeal, as we now do, in the name of our God and of his holy Church, to you, Beloved Brethren, for your contributions and support.—You have never been known to repel or refuse the claim of charity, whenever fairly presented in the name of our Holy Faith. Many of the churches of these extended United States, even to the remotest borders, are indebted to your zeal for liberal contributions; and though in the House of God there are no strangers or foreigners, still I cannot allow myself to suppose that a great work, especially destined to promote the progress of religion in your own Diocese, will not be estimated by you according to its peculiar importance. The object is not to build a church, but it is rather to build up the living stones of the Sanctuary of our God. It is to prepare a perpetual succession for the ministry of our Altars—it is to enable young men who are called of God, to devote themselves, according to their vocation, to his service—it is to prepare and multiply those, who will be the builders of many churches,—the instructors of your children and their children in the ways of eternal life,—the Apostles of the faith of Christ to succeeding and remote generations—the guides of the living, and the consolers of those, who are about to sleep in Christ—in a word, the perpetuators of that divine ministry, of which Christ is the author, and which he appointed to extend and multiply until the consummation of ages.

In this great undertaking I confide with entire reliance in the zeal and co-operation of the Rev. Clergy of the Diocese. To them it would be superfluous that I should say one single word on the importance of the undertaking—and I know that as far as their means or their influence can extend, they can have no other influence can extend, they can have no other ideas on the subject, than those it is proper for their Bishop to entertain. The few remaining observations that I have to make may be addressed to you, Beloved Children of the Laity. You are interested by our common hopes of salvation; but you are peculiarly interested in the hopes of preserving your posterity to the faith of Christ, in which you have been brought up, and for which many of your fathers have gloriously

suffered. You see how the Church and the faith of God are assaulted by the numerous self-appointed ministers of error on every side. You see your holiest doctrines misrepresented. You see how many are they who advocate false doctrine which is popular, and how few in comparison speak aloud for the truth, which is unpopular; and seeing these things, it is necessary that I should picture to you the consequences to your children, and to your children's children, if there be not placed on the watch-towers of the Church of God numerous and faithful sentinels, to instruct and encourage those who are within, and to give warning against the assaults of those who attack from without. I do not enquire, then, whether you will contribute for the foundation of the New York Diocesan Theological Seminary; but I enquire whether you will contribute promptly, generously, and universally, according to your means.

It will not be in my power to wait upon you personally, and if it were, I am sure that you yourselves would not wish it. But I shall wait upon you through some of the Rev. Clergy, who have devotedly volunteered their services in aid of the undertaking. They will call upon you, and I entreat you to receive them as you would receive me. The respected pastors of your congregations will call upon you: and I shall immediately commence this new foundation in the confidence with which your fidelity and zeal have inspired. But in the mean time I urge and entreat every Catholic in the Diocese who may be called upon, to remember his obligations to contribute to a work so essential to the extention of that Catholic Church of which he is a member. Let the rich subscribe largely—let the poor also be generous according to their means—let every one who has zeal for religion, be anxious to have his name inscribed on the book of contributions. From the moment that the Seminary shall have been completed, it shall be a perpetual obligation that on every Friday, the Holy sacrifice of the Mass shall be offered for those who have contributed to its erection, both living and dead.

† JOHN, BISHOP OF NEW YORK.

Given at New York, on the Feast of St. Anne, July 26, 1844.

The annual commencement at St. Mary's College in Baltimore took place on the 6th inst., and proved, as it has done for the last forty years, a scene of great attraction. The large exhibition hall was crowded to excess, ladies generally filling up the entire room. Addresses were delivered, and the degree of A. B. conferred on the following graduates: Gilbert Fetterman, of Petersburg; G. A. Robinson, of Boston; Bolmer Daniels of Baltimore; Jos. H. Maddox, of Maryland; Felix Jenkins, of Baltimore; Edward Patterson, of Baltimore; John Waters, of Baltimore county; Matthew Bennett, of Baltimore.

The degree of Master of Arts was conferred upon the following gentlemen, graduates at a former term of

vacation: Messrs. P. B. Garesche, of Del.; Oscar Miles, of St. Mary's county, Md.; James C. Tracy, of Baltimore; Thomas Whelan, of Baltimore: Lambert Whitely, of Baltimore; and Timothy Reardon of Ireland.

Honorary certificates were also presented to Messrs. Venceslas Tache, of Quebec, U. C.; and John Dunnock, of Dorchester county, Md.

This being done, a highly interesting address was delivered to the members of the Calocogathian and Reading Room Societies of the College, and the Alumni generally, by Thomas C. Rockhill, Esq., of Philadelphia, a former graduate of the institution, and one of the founders of the former Society. It was received on the part of the students with sincere demonstrations of approbation and respect.

The premiums were then distributed, and then followed a bountiful feast. This being despatched, the "vacation commenced, and the hundreds of happy youths betook themselves to their several homes.

COMMENCEMENT—GEORGETOWN COLLEGE.

We take from the *National Intelligencer*, of the 26th ult., the following brief sketch of the proceedings at the last annual Commencement at Georgetown:

"*Georgetown College Commencement.*—The annual exercises of the students in this venerable seat of learning, took place yesterday, in the presence of a vast assemblage of literary and scientific gentlemen, ladies, citizens of the District, the adjacent States and countles. Several very excellent orations were delivered by various students, as announced in the programme. The oration "On Duelling," by WILLIAM PINKNEY BROOKE, of Upper Marlborough, Maryland, was remarkable for its good sentiments, its chaste composition, and correct delivery. Not less so the "Valedictory," by the same talented young gentleman. Mr. EDWARD C. DONELLY, of New York, also much distinguished himself by his masterly composition, entitled "Knowledge necessary for Freedom," and received the first medal and the highest honors of the College. Mr. PETER C. HOWLE, of this city, also made a very favorable impression by his able address.

The exercises of the commencement afforded, as we anticipated, a rich intellectual treat to a very numerous and enlightened audience. The medals and premiums were distributed to the successful students at the close of their addresses, by the Archbishop of Baltimore. The Marine Band, in full strength, was present, and their performances, at stated intervals in the course of the exhibition, were both gratifying and enlivening to the company. The hall was, however, so intensely hot, that many persons were compelled to leave it during the exhibition.

The Commencement Dinner was served up at 3 o'clock, and was a sumptuous entertainment. The number of gentlemen who partook of it

was not, as we apprehended, much less than three hundred, of whom the greater portion were invited guests. After the removal of the cloth, and some excellent music from the Marine Band, Dr. RYDER, the President of the College, offered some pleasant and appropriate remarks, which he concluded with a toast complimentary to the Hon. Mr. CAUSIN, who responded thereto in a very happy and eloquent manner, bearing testimony at the same time to the learning and patriotism of the Catholic priesthood. The honorable speaker regretted the absence of the Rev. Dr. MULLEDY, who had on former occasions caused so much real enjoyment, by his ready wit and genuine hospitality at the festive board. Mr. CUSTIS next addressed the company in a very animated and patriotic strain, deprecating in strong terms the language of disunion which had lately been heard of the South, and which in by-gone days would have been "frowned down" by the glorious spirit of '76, and the immediate followers of the Father of his country. Mr. HOBAN followed Mr. CUSTIS. His remarks were highly complimentary to Georgetown College, and its learned and worthy Professors. Mr. HOBAN ably vindicated the Catholic clergy from certain illiberal remarks which had been made concerning them, which he particularly specified. Mr. GEORGE WATTERSTON also bore testimony to the literary excellence of Georgetown College, and to the liberality of its President and Professors. As a Protestant, having a son educated in the College, Mr. W. was gratified in having good cause to speak favorably of that venerable institution. Mr. WATTERSTON addressed the company for some time, and his remarks were extremely well received by the company. Brief addresses were afterwards made by Professor AIKEN, of Baltimore, JOHN S. SKINNER, Esq., and Lieutenants LYNCH and WARD, U. S. N.

It is needless to add that this entertainment, which did not break up until near six o'clock in the evening, afforded high gratification to all who were present."

Academic honors were awarded to the following gentlemen; New Yorkers, it will be observed, had their share of them:

The honorary degree of A. M. was conferred on Lieut. Wm. Lynch, U. S. N.

The degree of A. B. was conferred on the following students:

Edward C. Donnelly, New York; Eugene Cummiskey, Pennsylvania; Francis H. Dykers, New York; William A. Bird, Georgia; George Marshall, Tennessee; William P. Brooke, Maryland; Francis M. Gunnell, of the District of Columbia.

In the Class of Philosophy—The medal was awarded to Edward C. Donnelly, of New York.

The premium was awarded to Eugene Cummiskey, of Pennsylvania.

In the Class of Rhetoric.—The medal was awarded to Peter C. Howle, of the District of Columbia.

The premium was awarded to Jo-

seph L. Brent, of the District of Columbia.

In the Class of Poetry.—The medal was awarded to Robert E. Doyle, of New York.

The premium was awarded to Eliel S. Wilson, of Maryland.

These were the rewards distributed among the higher classes. For the remainder, nor for any of the *accessorunts*, we have not room; the list filling a long column of the *National Intelligencer.—Freeman's Journal.*

Diocess of Nashville.—*New Churches.*—The Rev. Mr. Schacht has eight counties assigned to him, in four of which there will be churches, God willing, before winter. There is a large tract of land in Humphrey county, part of which belongs to the Bishop, on which several Irish Catholic families settled about eighteen months ago. They already begin to enjoy the comforts of a peaceable and independent home.

A convenient church, thirty-five feet long, by fifteen feet wide, is being built, through the endeavors of Rev. Mr. Schacht, who visits them every month. To a laboring man in search of a home, this place offers superior inducements. It is thirty-five miles from Clarksville, where employment is readily attainable during the winter months, after the crop is laid by.

On Saturday last, Rev. Mr. Schacht by authority of the Rt. Rev. Bishop, laid the corner stone of a new Catholic church in Clarksville, Montgomery county, on the Cumberland river—an improving town—amidst an immense concourse of country people and citizens, who witnessed with marked attention and respect the imposing ceremonies of the church.

He then delivered an able address, explanatory of the ceremonies about to take place, and beautifully described the purposes of Christian temples. Many of the spectators, it was remarked, joined in prayer with the Catholics, and all, without exception, behaved most respectfully. The church is speedily progressing; the basement story is of stone, and the body of the church will be of brick, forty-two feet long by twenty-six wide in the clear. Within twenty-two miles east of Clarksville, is another new church, built two years ago of logs, called St. Michael's, which is also attended, monthly, by Rev. Mr. Schacht. This church has been lately neatly fitted up. The section of country around this is also very fine.

About seven miles beyond Gallatin, Sumner county, Tennessee, it is expected that another small church will shortly be commenced. It is intended to be erected on the farm of Mr. Francis Rogers, who gives the lot, the lumber, and the assistance of his hands during the progress of the work.—*Catholic Advocate.*

Diocess of Charleston.—*New Church.*—A bank has been lately purchased at St. Mary's, Ga., for the purposes of a church. The building has a handsome portico in front, and is forty feet by thirty.—*U. S. Cath. Miscel.*

Confirmation in Burlington, Vt. —We learn from a correspondent that the Rt. Rev. Coadjutor Bishop of Boston (Dr. Fitzpatrick) administered the sacrament of Confirmation on the 27th ult. in Burlington, Vt., to about two hundred persons. The same Rt. Rev. Prelate preached during the half past ten o'clock Mass. —*Freeman's Journal.*

Roman Catholic Church.—We have heard it stated that two young ladies, novices, of the Ursuline Convent, will be professed, or take the black veil of the order, to morrow morning, in St. Finnbar's Cathedral, Broad-street. The solemn and interesting ceremony will commence at nine o'clock. The very Rev. R. S. Baker will preach on the occasion.— *Charleston Courier, 24th ult.*

Diocess of St. Louis.—Towards the close of May a new female academy was opened in this city, on Sixth street near Pine. This establishment is conducted by the religious sisters of the order of Visitation of the B. V. M. founded at Annecy in Savoy, by St. Francis de Sales and St. Joanna Frances Fremoit de Chantal, in 1610. This Order was solemnly confirmed by Pope Paul V. Its principal objects are the sanctification of its members and the education of its youth.

The 'Ladies of the Sacred Heart' have re-opened their Academy for the education of young ladies, in St. Charles, on the Missouri river, about twenty miles above this city. Owing to particular circumstances, this institution was closed last year.

The new college of St. Vincent of Paul has been opened at Cape Girardeau, Mo.; it has been erected by the Priests of the Mission, or Lazarists. It is a large and beautiful building, situated on an eminence in one of the most healthy parts of the states and commanding a full view of the mighty 'Father of Waters.' It is to replace the well known institution of St. Mary's College at the Barrens; which latter has been converted into the Elementary Ecclesiastical seminary of the diocess.

During the course of last month about four hundred persons received the sacrament of confirmation in the various churches of this city, at the hands of the Rt. Rev. Bishop of this see: among these were a great number of adults and converts to the faith.—*Catholic Herald.*

The Rt. Rev, Bishop of New-York (now, and for nearly two weeks past, on a progress through the diocese) preached at Saratoga on Sunday before last, to a very large audidience in the open air, the little church there being incapable of accommodating a tythe of those anxious to hear his discourse.—*Freeman's Journal.*

Conversion.—Mr. Leigh, a gentleman of fortune in Herefordshire, has joined the Church of Rome, and removed his son from one of our leading public schools to Oscott..

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